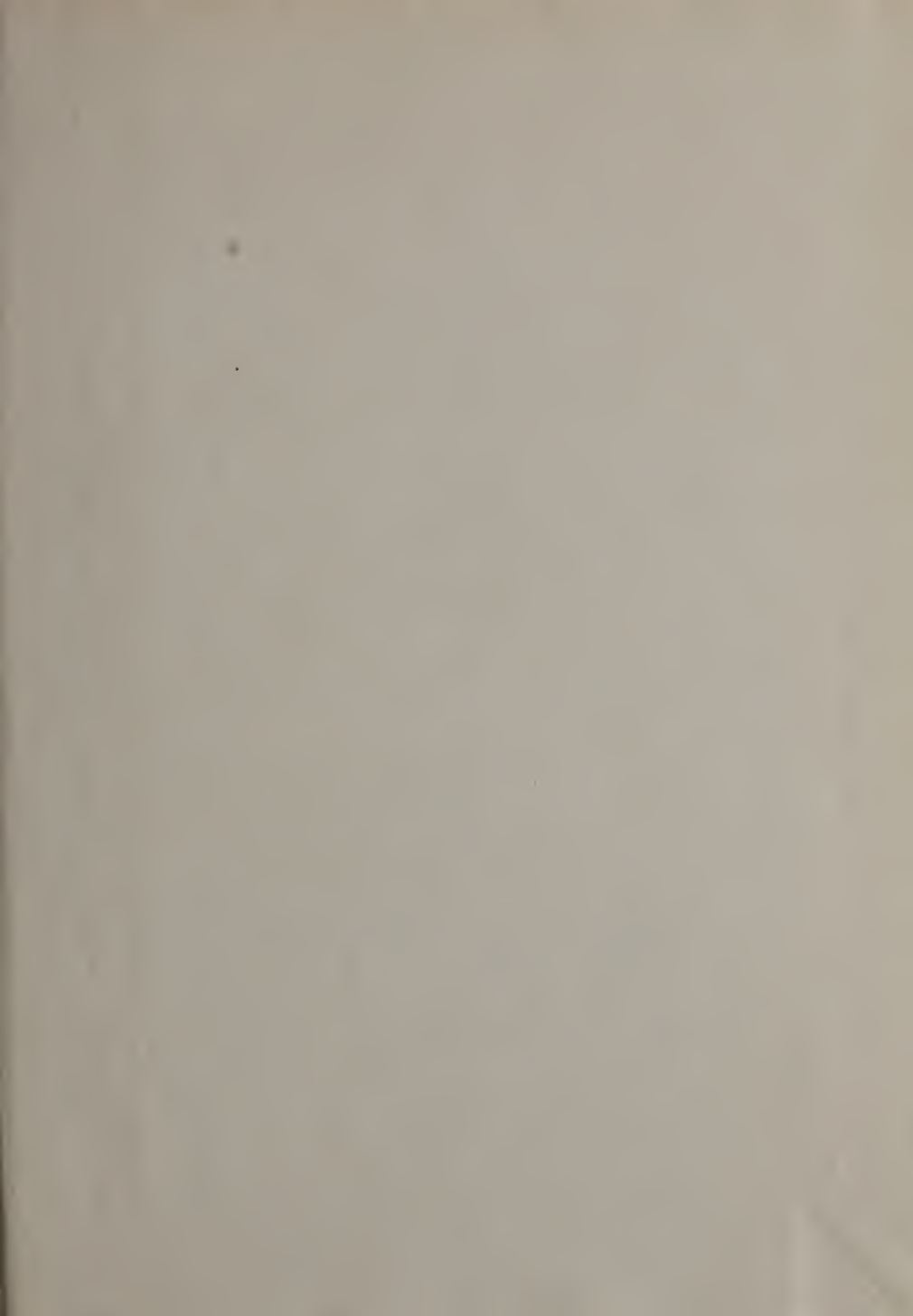


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Life and Light for Woman.

Vol. XXXI.

JULY, 1901.

No. 7



ABDUL HAMID II, THE SULTAN OF TURKEY.
Religious Head of the Mohammedans.

MOHAMMEDANISM.

BY MRS. C. M. LAMSON.

THE story of the life of Mohammed is most fascinating. Born after the death of his father, growing up in the wild desert life of Arabia, tending flocks through boyhood and youth, living a pure and ascetic life in the midst of heathenism, praying, fasting, longing for the unseen Divine, and then, late in life, founding by the power of his own personality a faith which swept the earth like wildfire, no tale in the Arabian Nights is so romantic as his. For the influence of this one man, born so humbly, has grown and strengthened in all these fourteen centuries, till to-day it is true that the religion he founded, "the faith of Islam, is the strongest organized opponent of Christianity." The Koran, the book containing the revelations made to him, is to-day believed to be divine by more people than is any other book. Its dominion extends from the far east in the Philippines to Sierra Leone, the most western point of Africa, and from the snows of Russia to the jungles of tropical Africa. It holds sway over peoples of each of the great races, Semitic, Aryan, Turanian. It holds as its servant the one literary language of the Orient, the Arabic, and controls the commerce of Africa, "the undeveloped continent."

In our thought we are apt to identify it with Turkey, but though it is true that the Sultan of that empire is also the Caliph, the successor of Mohammed, and spiritual head of his believers, only about one eighth of the Moslems are under his temporal sovereignty. The new king of England counts more than twice as many Mohammedan subjects as the Sultan, more than any other ruler. Russia has ten millions, China has thirty millions, France ten millions or more, and smaller nations and wandering tribes add many more. How glibly we count over the millions and forget that we are speaking of human beings, each one the child of God with a destiny for eternity to face. Still more close to us, we have in the Philippines, as fellow-citizens, shall I say,—at least they are for the present our responsibility,—several millions of these brown men who say devoutly, "There is no God but one, and Mahomet is his prophet."

While it is true that politically the power of Mohammedanism is on the decline, and that the Sultan has lost much territory in the last fifty years, this is not at all the case religiously. There has been a great revival in the past few years, and the zeal and piety of believers has been rekindled to a glowing flame. Islam is throwing itself with all its forces upon the lower races of Asia, Africa and Australasia, and wherever it touches heathenism it is sure to win. There are to-day eight thousand students in the mosque of

El Azar at Cairo, many of whom will go as missionaries of their faith; they, too, have "student volunteers." They have a weekly paper published in London, they have a mosque in New York, perhaps also in Boston. Islamism is not likely to die of itself.

If we try to explain its marvelous spread we find that it conquered by the sword; "Believe or die" was the word. But, as Carlyle asks, "Where did it get its sword?" The missionaries of Islam bring to heathen peoples, sunk in idolatry and polytheism, the knowledge of the one true God; a God who is creator and governor of all, who is merciful and compassionate. He teaches them that idols must be given up; this true God must be worshiped in spirit only. Men must be kind to the poor, to orphans, even to all animals, because all life is the gift of God. The book he brings is divine in every word and letter, and there is no question of the "inerrancy of the Scriptures" among them, since they hold that the Koran was not only given by God, but has been, in all its copies, preserved by him from error. After the death of Mohammed a great number of the best reciters of the Koran were slain in battle, and Omar became convinced that this divine revelation must be preserved in some safer way than by simply human memory. So Zeid, the chief amanuensis of the Prophet, was commanded to collect the fragments. He worked diligently, bringing together Suras from every quarter, gathering them "from palm-leaves, stone tablets, the breast-bones of sheep and camels, but most of all from the breasts of men." Their code of law has nine commands instead of ten, as Mohammed thought it impossible for a pastoral people, having flocks and herds to care for, to abstain absolutely from work on any day. Much of the book is borrowed and adapted from the Old Testament, and much relates the revelations made to Mohammed personally. It has passages of great force and beauty, but much is obscure and confused, both in language and thought. It has about eighty-five per cent as many words as our New Testament, and a man's merit is reckoned largely according to the amount of the Koran which he can recite.

For most of us the concrete is easier to realize than the abstract, and it doubtless aids the hold of this religion that most of its stress is laid on outer conduct. The four main points emphasized are almsgiving, fasting, prayer and the pilgrimage to Mecca. The tithe of all one's property, not the income merely, is held to belong to the poor, and to give is to make easy one's way to Paradise.

There are various rules and days of fasting prescribed, but the one great fast is that of Ramazan, when for a whole month not one of the faithful may take any particle of any food or drink into the mouth from sunrise—from



CONSTANTINOPLE.

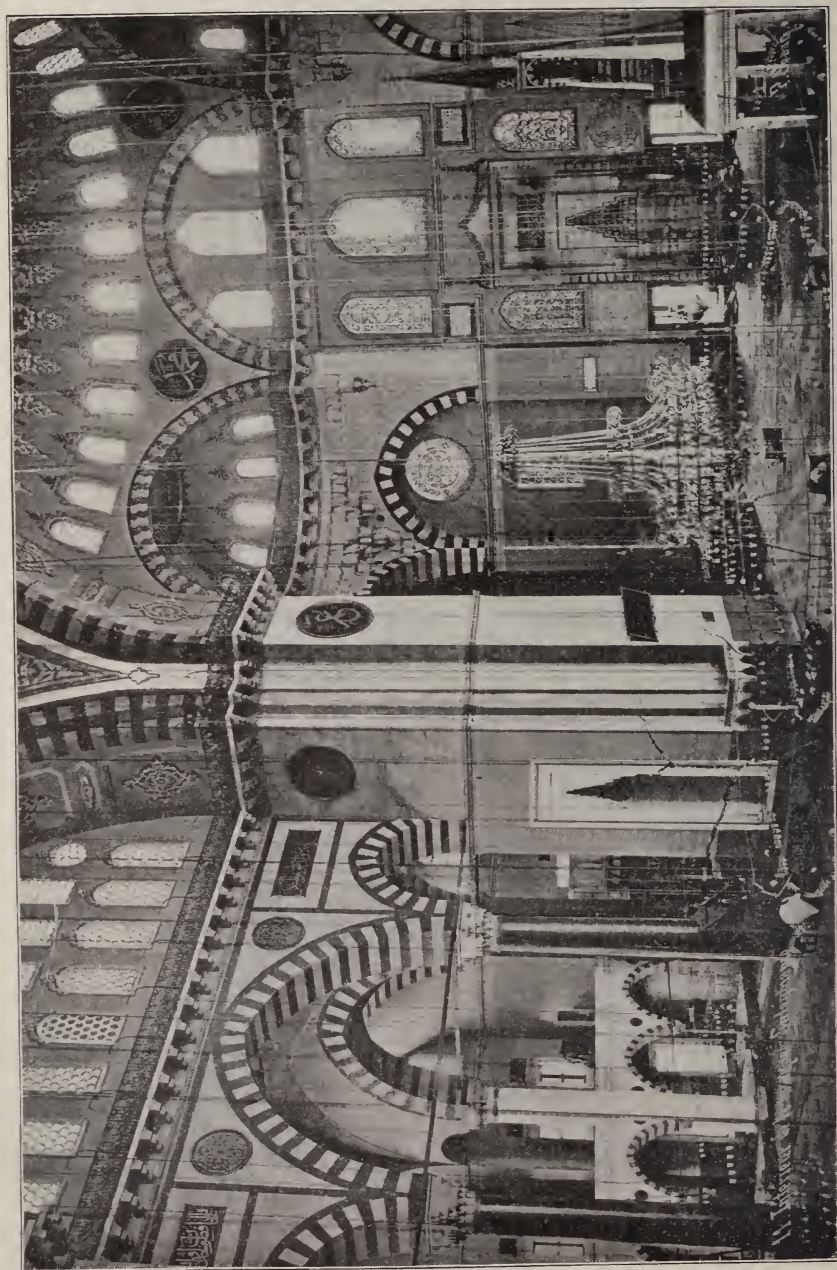
the time when one can distinguish a black hair from a white one—to sunset. They must not swallow their own saliva, nor inhale perfumes, nor smoke tobacco. This last is the hardest privation of all, as, all intoxicants being prohibited, they are greatly addicted to the weed. The wealthy soften the rigors of the month by feasting and reveling all night and sleeping the greater part of the day, but to the working classes it is a severe discipline; especially as their year being arranged by the lunar cycle, Ramazan sometimes comes when the days are longest. It is for the most part kept faithfully, any failure being held a civil as well as religious offense. It is a curious sight to see the tables spread in the poorer streets with people all ready to break their long fast at the very instant when the boom of the cannon shall tell that the sun has set.

The prayers are to be preceded always by ablutions of face, hands, arms to the elbows, and feet and ankles. They consist mostly of adoration rather than petition, and are to be said five times daily. The faithful prefer to pray in the mosques which are always open, but they never neglect the muezzin's call, wherever they may be or however occupied, and though doubtless much is merely a vain repetition, yet one cannot doubt in seeing some devout face that from many a heart goes up a prayer that is real and acceptable to the Father of us all.

The great pilgrimage to Mecca is the height of every Moslem's earthly ambition, and is the event of his lifetime. This journey, bringing together, as it does, those whose homes are widely scattered, has a great influence in welding into one whole men greatly varying in racial characteristics. As it is, there are more than seventy sects, bitterly jarring among themselves, yet presenting one front to all outsiders.

One cannot deny the high principles of this faith, nor that it has produced many men of spotless life and ardent devotion, and we must honor their fidelity to the religion into which they were born. We all would join in the "Lord's prayer of the Moslems," the gem of the Koran: "In the name of God, the compassionate Compassioner, the Sovereign of the day of judgment, Thee do we worship, and of Thee do we beg assistance. Direct us in the right way; in the way of those to whom Thou hast been gracious, in whom there is no wrath, and who go not astray."

Yet while giving all credit for the truth which it embodies, one must feel most pitifully the great deficiencies of the faith of Islam. It can tell us little of the love of God, and knows nothing of forgiveness and reconciliation brought to men by his dear Son, Jesus the Christ. A recent traveler says: "Its central idea as elaborated to-day is that of the Creator and Governor of the universe as a merciless tyrant, ruling after the caprice of a fathomless



INTERIOR OF MOSQUE OF SULIMAN, A PLACE OF MOHAMMEDAN WORSHIP IN CONSTANTINOPLE.

will, breaking the clay of humanity into pieces, throwing one to the right, saying, 'These into heaven, and I care not;' the other to the left, saying, 'These into hell, and I care not.'" The only heaven it can promise is purely sensual, and this is open to all "believers," however cruel or corrupt their lives may be.

Polygamy is allowed, divorce is easy, and as a necessary consequence womanhood is degraded. "Women do not need to go to the mosques; they have no souls," said our dragoman in Cairo. No one can see the faces of these women—usually hardly more than animal, but sometimes hauntingly pathetic—without a great longing to share with them our gospel of blessing and hope.

Slavery is not only allowed, but seems to be approved, mostly in a mild form as far as domestic servitude is concerned, a slave being usually well treated and able to rise to high power if he have the capacity. But all the horrors of the slave trade are under its protection, and such cruelties as cannot be told nor imagined go on with no protest. They have no sense of the value of man as man. To them humanity is divided into Believers and Blasphemers, and the duty of Believers is to subjugate or exterminate the Blasphemers. Says Dr. Dwight: "A long and somewhat intimate acquaintance has given me admiration and respect for many Mohammedans as friends. Many of their finest qualities may be traced to the teachings of their religion, yet they cannot set aside permanently the fact that God has commanded them to subjugate or exterminate all who refuse to believe in Mohammed. This divine command shapes their conduct toward aliens even when they themselves would like to forget it. The principle that the non-Mohammedan is an enemy, to be subjugated or killed for the glory of God, is the axiom of faith which underlies the whole chapter." We saw this command carried out in Armenia in 1895. We are likely to see it carried out again when time and place seem fitting.

Now, what is our duty, as Christian women, toward this greatest of all obstacles which hinders the spread of our gospel? First, since it is much easier to convert one from heathenism than from Mohammedanism, it will be strategic to *pre-vent*, literally, their missionaries, and hasten to carry the message to the dark parts of the earth before they are captured by the clutch of this strong half faith.

Again, we must see to it that at every point of contact, politically and socially, a real Christlike Christianity is shown to them. To quote again from Dr. Dwight: "The Mohammedan is a reasonable being, not psychologically different from other men, with like capacity for the finer feelings. The ordinary Moslem really believes that the non-Moslem world thirsts for his blood,

knowing neither righteousness, justice nor mercy. It may be asserted that when he discovers in a non-Mohammedan friend a true man, sober, temperate, pure in morality, and just and chivalrous in the treatment of others, he is astounded beyond measure, and tends to become a sincere and trusty friend." Therefore, we must show them that to be Christian means to be such men and women as will command their esteem. The sight of a Christian home is wonderfully effective, with its glimpse of the power of true womanhood, and with the irresistible influence of devoted lives. The medical missionary reaches all grades of society, and lives the gospel which they soon feel they need.

We must multiply and strengthen all Christian schools and colleges. These pupils scatter to be centers of light in dark places, and their influence is beyond reckoning. We must disseminate widely religious literature, most of all the Bible in Arabic. The Word of God brings life and light to them as to us, and many hearts are eager and glad to read its truth. Mohammed honored both Old and New Testaments, and his followers do not fear to allow their spread. Indeed, one old Koordish chief said, "Why do not the missionaries bind up the Bible and the Koran together, that so we may have the complete revelation?"

The winning of these millions to Christianity is a stupendous undertaking which calls for keenest minds and most consecrated hearts. Yet when Christians really set themselves to the task we shall succeed, for truth will banish error, and love will conquer sin.

TURKEY.

THE RELIGIOUS WORK OF THE AMERICAN COLLEGE FOR GIRLS AT CONSTANTINOPLE.

BY MISS GWEN GRIFFITHS, PROFESSOR IN THE COLLEGE.

THE American College for Girls at Constantinople numbers, including the Preparatory Department, one hundred students, about half of whom board in the college. Many of the boarders are from such distant points as Mecca and Athens, Trebizond in the Interior, Phillipopolis and Sophia in Bulgaria, and Batoum and Tiflis in Russia, although a large proportion come from the Bosphorus villages which form a real part of Constantinople. Thus the school is made up of many different elements. Probably nowhere else than in Constantinople could one find an institution made up of such diverse religions, and thus it seems to me that the principles of religious instruction worked out here must have a high significance.

While an enumeration of the special religious services of any community gives but little idea, perhaps, of its real religious life, still a certain estimate may be made from a knowledge of even this formal expression of that life. Each day the college inmates gather in Barton Hall for evening and morning prayers. The chapel exercises conducted each morning by Dr. Patrick, president of the college, consist of a chant by the choir, a reading from the Bible, often with some well-chosen remarks, a prayer closed by the chanting of the Lord's Prayer, and a hymn in which all join. The girls of the college remain at the close of the service, and this is Miss Patrick's time for intimate little talks with them about matters pertaining to college life and spirit, as well as more personal matters. The chapel exercises in the evening are conducted by the professors in rotation a week at a time, and are rather simpler than the morning service. The eighty or ninety girls who board in the buildings are divided up, more or less by classes, into six groups for their Sunday Bible work. These classes meet Sunday mornings, and are conducted by the professors. We find the girls religiously inclined, and quite willing to discuss the ethical questions raised. When Miss Fensham, the dean of the college, who is now completing her theological course in Chicago, is in her place a systematic course of week day Bible study is pursued. Thus the Sunday work answers very largely to the ordinary Sunday-school work in America, although it differs in that each teacher chooses the line of lessons which seems best adapted to her class.

At half-past eleven each Sunday the whole resident body of teachers and students assembles in Barton Hall for the church service of the week, which, conducted by different ministers in the city, offers us good music by our choir of girls, and usually a really excellent sermon. There is in the college a student Christian Association, organized much as a Christian Endeavor Society is at home. The pledge required of the members is similar to the Christian Endeavor pledge. The Lookout Committee invites a girl to become a member when, in their opinion, she is showing by her daily life that she has an earnest desire to do right. This prevents many of the younger girls from joining for a trivial purpose. Such an arrangement is necessary among a people whose ideas of religion lean toward the æsthetic rather than the practical. Sunday evenings the Christian Association holds a prayer meeting attended by all of the students in the buildings, and conducted sometimes by the girls themselves and sometimes by an older person. The girls take part voluntarily, both speaking and leading in prayer. Once a month these meetings become missionary meetings. The funds for missionary purposes are the results of a plan of systematic giving on the part of the girls, and of a bazaar they give once a year just before Christmas. The mis-



BOWKER HALL, AMERICAN COLLEGE FOR GIRLS AT CONSTANTINOPLE.

sionary work consists in supporting some Armenian orphans in school in the Interior, sewing for boxes for orphanages, and sending flowers from our beautiful gardens to the hospitals of the city. Besides the daily chapel services, and the Sunday services mentioned, the faculty have a prayer meeting on Sunday afternoons; a group of girls from the Christian Association come together in the parlor each Monday evening for a short, purely devotional service; and at a time when the day scholars may attend, Dr. Patrick has a large and enthusiastic prayer meeting upon which the attendance is purely voluntary. This completes the list of set religious exercises.

The students who live in the college are apportioned to the different teachers as wards or daughters. Each teacher is expected to look after the personal need of her wards,—physical, mental and moral,—and to be their especial adviser and friend. The girls' needs are many. Some of them need instruction even in habits of personal neatness. They lack the ability to think clearly and to reason quickly, which comes as a heritage to most children in countries where education is an older institution than it is here. They lack imagination in originating games and amusements, as well as the vigor and energy necessary to carry the games through, so that they have even to be taught to play. The great differences in the abilities of the advanced classes and the younger ones, however, serves to convince a newcomer that this college is doing a very noble and much-needed work. The girls of the higher classes are neat, self-possessed ladies. Religiously, the school stands for the highest ideals, so that I am sure that each earnest girl who goes out from this college must carry with her a force that shall act as a leaven of irresistible power in the mass of the people of her own faith.

To understand the value and usefulness of any mode of religious life for a certain set of people, one should have some little knowledge of the prejudices and habits of these people themselves and of their forefathers. In Constantinople one cannot escape gaining some knowledge of early Church history, since he is here surrounded by many of the several branches of the early Church, maintaining their worship very much in the forms of the fifth or sixth centuries. In all of the Christian churches of the Orient, the service is in the ancient language of its people, which is understood, of course, only by educated persons. The service seems crude and unattractive to the Western mind, while the music in some churches seems wholly discordant, the harsh male voices being accompanied by clanging cymbals. Yet no doubt the service in some way awakens a response in the people and satisfies them, since it is the outgrowth of their own national ideals. Our young Armenian teacher, who has spent her life in Protestant schools, and who is an earnest Christian, taking an active part in the college Christian Asso-

ciation, said in this connection: "The Protestant services are very cold. They instruct us and appeal to our minds, yet they do not express the worship that ours do, for our service appeals directly to the heart." Thus it would seem that the Eastern forms and ceremonies must express the temperament and nature of the people. Moreover, in some cases, the Church



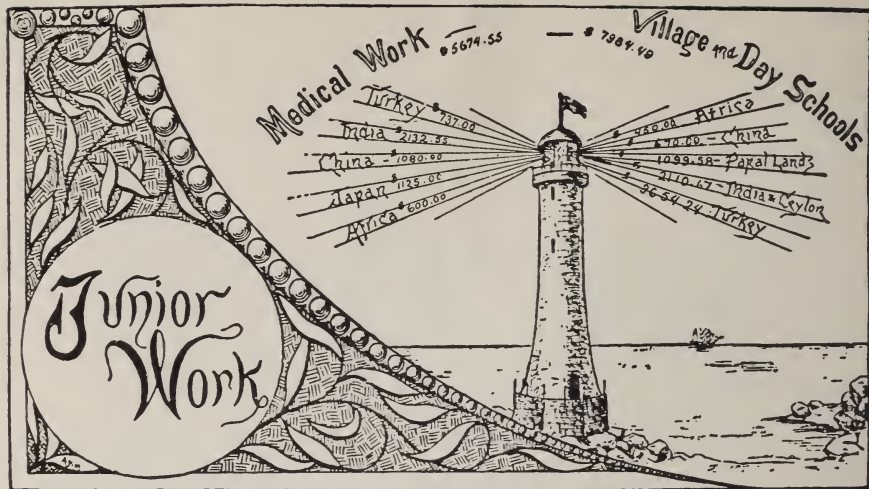
ENTRANCE TO THE COLLEGE GROUNDS.

is the nation, the Patriarch being the only national representative at the Porte; and in others, Church and State are so closely related that national festivals are celebrated by church ceremonies, and church festivals by secular and military ceremonies. It is difficult for an American to appreciate

that a person's loyalty to his country can be so entangled with his loyalty to his Church as to make them inseparable. This absolute unity of Church and State makes these churches well-nigh impregnable. A person who leaves his church is practically an outcast from his people, and for this reason he can have but little influence among them. In theology the Eastern Church does not differ widely from the Protestants of perhaps a century ago, although in forms and ceremonials the difference is great. These Orientals have a tendency to worship the Bible rather than to study it, and they have not yet learned to translate their religion into living. We should not enjoy their highly wrought services, but if it ministers to their innate love of ceremony and symbolism, and thus seems more worshipful and full of praise to God, it is a good to them and not an evil.

In America our colleges are open to persons of all Protestant denominations, to Catholic, Jew or Agnostic, and any one of these may expect to find religious liberty and brotherly tolerance. A broader religious tolerance is asked of us here, and yet added to this is the imperative necessity of giving a religious training which shall be positive and deep and strong. That President Patrick has found the way no one who spends many weeks here can doubt. Here are girls divided by strong race prejudice and by religions differing from each other far more widely than do the Congregational and Catholic churches, living together in the intimate daily intercourse which a boarding school imposes, yet in marked harmony and happiness. They have their prayer meetings and their missionary meetings together in peace and concord. They study their Bibles together, and enjoy the free ethical discussions which is encouraged in the Bible classes, and yet no antagonism is aroused, no wasteful theological discussions or animosities are started. While it would be hard to explain the cause, it is easy to realize that a distinct atmosphere has been created here, in which such barren contentions could not thrive.

A FRIEND went one morning to Sir Robert Peel's house, and found him with a great bundle of letters lying before him, bowed over it in prayer. The friend retired, and came back in a short time and said, "I beg your pardon for intruding upon your private devotions." Sir Robert said: "No; those were my public devotions. I was just giving the affairs of state into the hands of God, for I could not manage them." Try trusting the living God with your letter bag or your housekeeping.—*H. W. Webb-Peploe.*



- To give light to them that sit in darkness Luke 1:77 -

TURKEY.

THE SELF-GOVERNMENT ASSOCIATION IN CONSTANTINOPLE COLLEGE.

BY MISS F. A. FENSHAM.

"THE College expects every girl to do her duty," is the motto chosen by the self-governing association of the American College for Girls at Constantinople. The subject of discipline in educational institutions has been for years one of serious thought and debate. The methods of severe correction and innumerable rules, held to be indispensable by our forefathers, have given way to new and more attractive ways of securing the comfort of a community of students who, because of their close relations, must give heed to respect for one another's interests. The object of order in any college is to insure an unselfish thoughtfulness in community life.

As long as measures were imposed by those in authority, the relation between teacher and taught differed little in principle from that of a child in the kindergarten to its teacher, and in fact in the modern kindergarten authority is veiled. Something else was needed for men and women who had passed beyond the stage of personal correction, and had yet not reached that of thoughtful consideration of the comfort of others. In the introduction, therefore, of the self-governing system an ideal has been reached which had long been held unattainable, and the responsibility was laid upon the student body, just where it belonged, to provide for such order in college as the good of all demanded.

Eight years' trial of the system in the college at Constantinople have proven effective in developing womanly dignity and self-control on the part of the students far beyond that attained under the older system of surveillance. Each student now feels herself personally responsible for the general order of the college, and this consciousness goes far toward making her watchful of her own movements. Another valuable effect of the system is that of establishing a relation between a teacher and student wholly free from the defects of espionage.

The self-governing association of the college was established in 1893.



YOVA MILOSOVA, 1892-93.

The students met and formed themselves into an association, framing a constitution and by-laws, which were submitted to the faculty for approval. Every change in the by-laws secures the approval of the faculty before it goes into effect. The officers of the society are a president, vice president, secretary, an executive board composed of seven members, and eight proctors in charge of the various dormitories. The election of officers for



ZAROUHI KAVALDJIAN, 1897-98.

the ensuing year takes place at the close of each year, and the list of officers is submitted to the faculty for confirmation. The by-laws cover such regulations as are needed for orderly conduct in the library, dining hall, dormitories and grounds, as well as promptitude in fulfilling college duties. If a professor or instructor notices a matter which needs correction she reports it to the executive committee of the society, and that body deals with the offender. Objection may be made that much good is lost here in the value of a word of advice from the teacher. This is not valid, for a teacher is free to give her



HOSANNA SARKISSIAN, 1898-99.

advice in any case, but will do so rather from the standpoint of friendly interest than from that of authority.

The cosmopolitan character of the student body in the college at Constantinople makes the association an especially interesting one. There is the Bulgarian girl who may represent the family of an honored ecclesiastic; the Greek girl whose ancestors have been renowned; the Armenian with the keen, bright mind of her race; the English girl with her careful home



PESHA KALCHEVA, 1899-1900.

training; the teacher who has come from one of the schools of the interior to complete her studies; the Italian girl whose parents have drifted to Russia, but hold to their allegiance to Italy. One might look for national jealousies to spring up here, but there is little of such feeling, as is shown by the fact that the presidents chosen by the students have been in turn Greek, Bulgarian, Armenian, English, etc., regardless of nationality.

Once a month a business meeting is held, and at this meeting additional matters relative to general conduct are discussed. It requires no little self-control to administer the duties which fall to each office, and there is possibility of friction and lack of wisdom on the part of each officer, yet from year to year the difficulties are being met and overcome by the members; the society is commanding a deeper respect from the faculty and instructors, and the students are developing into self-controlled women of executive power, who carry into their respective spheres of life the results of this, one of the most important educating influences of college life.

HELPS FOR LEADERS.
CONCERNING PROGRAMMES.

THE most essential features of all programmes are preparation and forethought; the success of any meeting and the result of a year's work being alike proportionate to the care and skill expended in planning and execution. If a leader desires only to fill an hour and so call her duty done, she may hastily sketch her programme while the audience is gathering, depending upon them for material, and if it fail present the question, What shall we have for our next meeting? wasting in discussion the time that should be spent in having. But if the object is to gain that knowledge upon which genuine interest must be based, the value of the few short hours we give to study will be realized, and each be planned to give a definite increase to our understanding and purpose.

Many societies solve the problem by using the admirable programmes provided by our Board; others with the reputation of most interesting meetings prepare their own. One junior auxiliary appoints a committee, which during the summer arranges and prints subjects and leaders for each month of the ensuing year; giving a comprehensive outline of one field or glimpses of several, with references for individual study. In another the officers constitute a programme committee, meeting regularly to consider their work and the topics to be presented the next month. The secretary then neographs this programme and distributes it a week before the meeting. She also sees that speakers thoroughly understand what is expected of them, and have ample time for preparation. We give one of these programmes:—

Foreign missionary meeting. In the church parlors, Feb. 9, 1901.
Leader, Miss Blank.

Subject: Japan.

Devotional exercises.

Reading: Position of Women in Japan.

Paper: Life of Joseph Neesima.

Reading: Glimpses of Home Life in Japan.

Talk: The Japanese Problem.

Influence of Christian Missions in Japan.

Questions and answers.

Offering.

Social hour in charge of the tea committee.

To secure the desired effect of any programme the time limit should be closely observed by all participants, and they must be chosen according to ability; bearing in mind that a story, a poem or a song may add as true value to a missionary hour as the clever essay. Draw upon all the talents at hand, for what one does often goes deeper than what one hears, and the girl who prepares a part is not the one who is kept by the weather or some other engagement from the meeting. That missionary programme is successful which uses the working material at hand, and the members of a society to bring their lives into deeper sympathy and closer relations with the work for which we exist.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Again we are obliged to report a falling off in monthly receipts, the amount being \$721.84 less than for the same month last year. The decrease for the eight months for the year is now \$3,534.86. The hope expressed with the last report of serious falling off that it was only an ordinary fluctuation has not been realized. We are very near the point of alarm for our treasury. It is still possible that a not unusual fluctuation will bring up the amount for another month, but the uncertainty should spur us on to every possible effort during the remainder of the year. We trust each one of our workers will ask herself prayerfully and earnestly what more she can do in her own particular field to ward off the disaster that would come to our Board from a depleted treasury.

A LIGHT SET UPON A HILL. As we take up the study of Mohammedanism in our August meetings, it is a pleasure to give our readers a description of the religious life of our American College for Girls in

Constantinople, by Miss Gwen Griffiths. Such an institution is a great boon to the girls of many nationalities in Turkey, and it is a satisfaction to know that his majesty the Sultan so far appreciates its beneficent work as to confer upon it the Irade which brings it under the special protection of the government.

SEMI-ANNUAL MEETING OF THE BOARD. The semi-annual meeting of the Board was held in Union Church, South Weymouth, Mass., May 22d. The general subject of the meeting was "The Importance of Education in Foreign Missionary Work." The consideration of the subject began where it should begin, with ourselves, in a most happy address by Mrs. F. E. Clark on the Knowledge of Missions in the Home Church. That her address hit the mark was shown by the fact that very many of the audience, including some of the best missionary workers, discovered that their knowledge was decidedly vague in some particulars. This was followed by an animated discussion on the plan for united study of missions, to be adopted by Woman's Boards of different denominations in Great Britain, United States and Canada. The closing address of the morning, by Dr. Pauline Root, gave a vivid picture of the Work of the Student Volunteer Movement among student classes in mission lands. The afternoon session was given to the educational work of the Board from the kindergarten to the college. The addresses were on "The Influence of the Kindergarten on Mission Work," by Miss F. E. Burrage, Cesarea, Turkey; "The Beginning of a Boarding School," by Miss Nellie M. Cheney, of Canton, China; "The Boarding School: Its Effect on the Individual Pupil and on the Community," by Miss Mary Florence Denton, of Kyoto, Japan; and "The American College for Girls in Constantinople," by Miss Florence A. Fensham, dean of the college. The perfect surroundings of the meeting, the beautiful summer day, with its vivid green and blossoming trees and flowers, the cordial welcome and unflinching attention of members of the two churches, combined to make the occasion one long to be remembered.

THE DEPUTATION TO INDIA. If all has gone well the deputation to India are just about beginning, June 10th, their labors with the Jaffna Mission in Ceylon. The latest word received was just as they were embarking for Ceylon at Marseilles. All were well and anticipations bright.

MISSIONARY PERSONALS. We have been privileged to welcome home the past month Miss Fidelia Phelps of Inanda Seminary, South Africa, who has come to this country for a well-earned rest. Two new missionaries have been appointed by our Board, Miss Caroline M. Frost for the Zulu Mission, Miss Frost is now at work in Umzumbe, having gone there last autumn

from one of the Mt. Holyoke schools in South Africa, where she has been teaching for several years. Mrs. Alice Gordon Gulick sailed for Biarritz, France, May 22d. It is a great satisfaction to know that there is reason to believe that her heroic effort for securing \$125,000 for a building for the International Institute for Girls in Spain will soon be crowned with success. About \$75,000 are already raised, so that she will be justified in making her plans for the school. It has been a matter of great regret to the Executive Committee of our Board that the pressure of other work and our limitations as to funds have made it impossible for us to undertake to raise the large sum necessary, but she has our hearty sympathy in her efforts. The Institute has been the child of our love and prayers and gifts for many years, and its prosperity is a matter of great rejoicing to us all.

EXTRACTS FROM RECENT LETTERS.

FROM MISS LAURA M. MELLEN, UMZUMBE, SOUTH AFRICA.

At its annual meeting in July the Mission located me at Umzumbe, to assist in the girls' school. This station is literally surrounded and shut in by hills, which appear to rise in terraces from the central hill upon which the mission houses are built. Scattered over these hills are the homes of the natives, mostly upright houses,—very few kraals are in sight; one must climb the higher hills to discover them outside this oasis, sending out its "living waters" for miles around. To the west the view is magnificent; the hills rise to precipitous mountains, ever changing in color. The Umzumbe River runs through a gorge in these mountains, winds down at right angles toward the buildings, and making a sudden turn below the steep cliffs at the back of the house, swerves around the hill, takes another turn, and winds its way through the valleys to the sea.

The contrast between Christian and heathen here is striking; the degradation seems greater than on the north coast. The animal expression of countenance is heightened by hideous color patches, and with the women by hair besmeared with red clay and soot and hanging over the eyebrows, and garments scant and filthy. In almost every case there is little sign of ambition beyond that of gratifying physical needs and desires, but their minds are filled with superstition and often with cunning devices to outwit others, if not with plans for revenge on enemies real or imaginary; for to them almost every disease is the result of poisoning by an enemy.

Mark the contrast presented by the Christian natives,—the light of salva-

tion shining through the eye, the clear forehead, body clothed in neat garments, the whole spirit and temper changed, God's Word read with eagerness, daily prayer, love for the neighbor instilled in place of hatred.

It is an inspiration to see the fruits of Mr. and Mrs. Bridgman's labors upon this station, and to realize in a measure the power of an endless life. We marvel at results obtained in so short a time. Here is a church established with a membership of one hundred and three,—a good brick and iron building which the congregation has outgrown and is now planning to enlarge; a pastor taught and trained from boyhood, whose own testimony, given in a sermon to his people the other day, was, "I studied daily under the Umfundusi (Mr. Bridgman), and when he died I felt as if I had lost myself. Then the Inkosikazi (Mrs. Bridgman) interpreted God's Word to me. I value their teaching above everything else in my life." The lay preachers also show the influence of Mr. Bridgman's training, with the result that the growth of the work has been remarkable. This is the more surprising because of the fact that Mr. Bridgman was always more or less of a sufferer from bodily weakness. When he could no longer travel about and visit the people, these men came constantly to him for instruction and advice, and through them he wrought, training them as workers. Could his study walls speak they would reveal much valued counsel given, beautiful lessons taught, just reproof to the sinner and pleadings to repentance, loving sympathy to the sorrowing, encouraging words to disheartened workers, and the fragrant incense of many prayers.

Mr. Bridgman dealt not only with the souls of men, but by his aid many sick bodies were helped, many healed. He was especially successful in the treatment of scrofula, often having individual patients under his care for more than a year at a time. The pastor at Esidumbini owes his being healed of this disease when a boy to Mr. Bridgman, also the foundation of his Christian life; he holds his first missionaries' influence and life in great and tender reverence, as do many not only here but throughout the Colony. His work lives after him in an unbroken influence from one generation to another.

The nucleus of a boarding school for runaway kraal girls, started in the Bridgman home, has developed into the "Umzumbe Home," with its chapel and recitation building, and a two-story dormitory accommodating one hundred girls. The school closes to-morrow for the summer vacation, but there is not the demonstration on the part of the girls that is to be seen in American schools upon the prospect of going home, for some fear the persecution they may be returning to; all are praying for strength to withstand the many temptations that will be thrown in their way. No one can estimate the influence of this school for good upon the heathen community.

Besides this and the station school there are three outstation schools assisted by Government, and one supported in part by the girls' "Home."

Mrs. Bridgman instituted a good temperance work here a number of years ago, and her efforts to arouse a public sentiment against beer-drinking and to lead young and old to sign and to keep the pledge have given stimulus all through the mission.

It has been an inspiration to see these encouraging results of faithful labors for the Master at Umzombe. One longs for many consecrated lives given to His service in South Africa.

FROM MISS E. M. GARRETSON, FOOCHOW, CHINA.

Perhaps you did not know how very, very near we all came to a general massacre in Foochow. Our viceroy was unfriendly to us; we all knew that, but we did not know until afterwards how eagerly he waited news from the battle of Tientsin. Had the Chinese not been defeated there all the places on the coast south of Tientsin would have been visited with the same cruel treatment. The time was fixed five times to exterminate us, but each time there was some overruling Providence. There were some nights I could not sleep, and one or two especially, when we knew we were in imminent danger; but just when we had decided to leave, and I had spent the whole night in packing and settling accounts, came the word that the viceroy wanted us all to stay, and promised to do his best to protect us. He was the last of nine viceroys in Southern China to promise. We all go about our work now as usual, and oh, it seems so nice! But the sad thing is that the Powers did not take advantage of their successes. It would have been an easy thing to have penetrated into the heart of the country and captured the empress and the ringleaders, and that with no show of cruelty either, if only the Powers had followed up their splendid victory at Peking with fresh arrivals of troops. The Chinese were terror-stricken at the time, but now this delay in settlement is being used to prepare for a fiercer struggle later on. We do not think there is any doubt of this. We are only glad that now we have the opportunity to work, and we trust, too, that if danger threatens we may be apprised in time. . . .

For this present new year I am more than happy; I have the best set of teachers we have ever yet had, take them all round. They have fine teaching abilities, and withal are so consecrated. We are going to start a series of meetings for each Saturday evening, beginning April 27th, and continuing four weeks, the object of which is to help those not yet professing Christians to definitely decide for Christ; so our decision day will fall on Saturday evening, May 18th. I know this letter cannot reach you in time

for you to unite your prayers with ours. I wish it might, but I am assured you will pray for us when you know of it; and God does not fix dates as we do, so it may be our greatest blessing will come afterwards. Quite a number of our girls, twenty or more, have been associate members of our Y. P. S. C. E. for some time, and they seem so near the point of accepting Christ, and yet they do not get any further, so I want you to pray that God will help us to help them to a definite decision. We are to hold fifteen-minute prayer meetings each noon during the month, also beginning Saturday, April 27th. Just now we are very busy in our half-term examinations. We have eighteen music pupils.

FROM MISS THERESA HUNTINGTON, OF HARPOOT, TURKEY.

We hope to have the dedicatory service for our new college and high-school building in June, and to hold the commencement exercises there. The kindergarten and primary school will not be ready for use till next fall. Between the two new school buildings the walls of the teachers' house are beginning to rise. It is to be connected with both. Miss Daniels, Miss Platt and I expect to live there in our own quarters. We do not mean to "keep house," but expect to take our meals still with the missionary families.

We are placing our hopes now on some of our older orphan girls. Several of the brightest and most advanced scholars we have taken from the orphanage into the boarding department. We hope that they will make good teachers in the villages in two or three years. Having been as father and mother to them, we shall have some right to plan for their future. The parents of most of our girls are unwilling to have them teach, unless it be here in the city of Harpoot. They feel that it is not suitable for a modest girl to go away to a strange village alone. Besides, every girl must be married, and that as soon as is possible and convenient. So some of our best girls teach only one or two years, or not at all, and then are married. Hence we have set our hopes for teachers till now upon lame or one-eyed girls or widows. But now we have these bright orphan girls, and the missionaries can decide where they are to teach and when they are to marry. Not that they must be "old maids" for the sake of the schools, nor that we shall be hard masters. The girls would really have far less freedom if their parents were living.

There is one sweet orphan girl, who I hope, can begin to teach in one or two years. She comes from Diarbekir. Her father was a preacher in Koordistan. She has an unusually lovely Christian character. All the girls feel the genuineness of her religion and respect her; consequently her influence over them is strong.

Since I began this letter this Saturday evening my brother came in to tell me something that had happened. A few hours ago some Zabtiehs (a kind of soldier) went to the home of a Gregorian to demand money for taxes,—about six dollars. The family is very poor. The man was not at home, but his wife said that she had no money to pay them, and told him to take something from the house in place of the money. They took some pieces of carpet, a great copper vessel, etc. A neighbor came in and loaned about two dollars for the tax. What they took was worth more than the amount of the tax, so the daughter began to protest and try to take back the things, while her mother wept and lamented.

Then the soldiers struck the girl on her head and body till she was almost unconscious. As soon as they left the mother came to Dr. Gates for help. He sent the doctor to care for the girl, and would have sent to the kaimakam (the highest city official), but found that the man was out of town. He expects to bring the matter before the kaimakam on Monday. Such things have happened often in the villages this winter, but the city people have felt and really been safer. A certain sum is required for taxes of every Armenian community, and those who are here have to pay the taxes of all those who have gone to America, as well as for dead relatives. For a few years after the massacres the government did not collect taxes from the Armenians, because they were in such a wretched condition. Now they are collecting all those back taxes.

One of our students, whose father died a year or two ago, has been put into prison several times this last year for his father's debts. The boy cannot be more than eighteen or nineteen years old. There are two other students in the college who have each been in prison for two years. In one case the boy is now hardly seventeen years old. He was attending an Armenian school. In the desk of the schoolmaster the Turks found a book containing some prohibited Armenian national songs. For this reason forty schoolboys and men were thrown into prison, this boy being one of the number.

FROM MISS CARRIE E. BUSH, OF HARPOOT.—TOURING EXPERIENCES.

After speaking of the hindrances to journeying toward Geghi, as at first planned, Miss Bush says:—

We finally obtained muleteers for this direction, and we were off to spend the Sabbath in Arghuni, on the southern side of the Taurus Mountains from Harpoot. That poor, wretched place has not had a preacher for many years, and it was a joy to us to seek to give them a little cheer. We left on Monday, early, to continue our journey over the Mesopotamian

Plain to this place. It was often pretty hot, and we were glad to break the twelve hours by spending one night at a khan in a glorious valley where the air is cool and it is still and peaceful, and seems near to God and heaven's rest. I grew strong all the way here, it seemed to me.

We came directly to the Girls' Orphanage, and spent one day only to make ready for the tour farther into Koordistan, on which we were accompanied by the former pastor of this church—Pastor Hagope, as we still call him—and his wife. They are now superintendents of these orphanages, and doing a most admirable work. We visited four places, and then returned here. We were greatly blessed in opportunities for reaching souls and in seeing the results of our labors. Pastor Hagope's wife is beloved by everyone, and was a delightful companion for me in my labors. In Farkin, that curious, ancient walled city, we were obliged to speak mostly through an interpreter, as the natives of that city have lost the Armenian and speak the Koordish. I can hardly distinguish them from the Koords in looks and manner. Imagine Mariam and myself as one day seated in a plain house with these rough-looking people about us, listening to a wonderfully beautiful and encouraging story. There were an aged mother and her grown son there, who were Gregorian in faith and did not know how to read, but they were eager to tell us of the happy death of the oldest son of the household, which had occurred only a few days before. This man had been a good man, doing no one harm and speaking no evil words. He seems to have lived up to the light he had. Eight days before he was taken ill a neighbor came to the house and told that she had seen in a dream a beautiful tomb set up just by the fireside of this house, and in it was laid the body of this man, gloriously attired in white. The man soon became very ill, and eight days before he died he wished to see the priest and his own family and neighbors to tell them of his coming death, and to ask their forgiveness for any fault committed against them. He persisted that he was "called," and must go. Just before he passed away he rose with perfect strength upon his knees, and with folded hands and a face full of rapture, crossed himself as if in the presence of the Holy One. This he did, eagerly reaching forward and begging them to make way for those who were coming for him. "Don't you see them? Make room! Make room!" he cried. "Yes, I am coming!" and his spirit fled from the worn-out body and the cold, dark room and the weeping friends. I tell you this story to show you how in the most unexpected places one finds the working of the Spirit of God.

For the first time I saw, at Hainè, the regular vintage spoken of in the Bible. There was the treading of the grapes, the wine press, the storing of

the wine into leather bottles. Whole families stayed in their vineyards, and the fires burned day and night for the making of sweets. They spread the very thick syrup on the cloth, and there it dries in the sun, and when stripped off the cloth there is a thin sheet of sweet material which the children love to eat, and which, fried in eggs, is also used for food. Then nuts are cracked, and the meat strung together and dipped into this preparation of grape and starch, and hung on the trees to dry. This makes very good candy. You can imagine that all are plastered over from head to foot with the sticky stuff; they eat grapes until they cannot bear the sight of one, and they become so tired from the work that it is no wonder that sickness often follows.

But how can I describe to you the tender little confidences of mothers about their children, of gentle little children as to their own selves, and the hospitality and kindness of all? It is beautiful to see how the Lord works and teaches in far-away places, where one would least expect to find any spiritual life. The preacher at Farkin had been twenty-three months in prison at Mardin. He was just released, and he and his family and the people were full of joy. His noble wife, whose countenance and bearing constantly remind me of what I think Sarah, the wife of Abraham, must have been, had borne this long anxiety for her husband most bravely. She is constantly seeking souls, and does not hesitate to speak even to Koordish and Turkish women about the great salvation from sin. She is loved and honored by all.

Our Work at Home.

THE MISSION OF FAILURES.

BY LIZZIE DAY HOWELL, BURLINGTON, N. J.

“DID it ever occur to you, Mrs. Mendon,” queried the pastor’s wife of her faithful helper in all the woman’s work of the Fulham Church, “to wonder why, when we begin to sew for our missionary box, our Home Missionary meetings are well attended, while, as soon as the box is packed and started on its way, the numbers fall off, one by one? Also, why we can never gather at our Foreign Auxiliary the number we have here to-night?”

“Yes, I have often puzzled over it,” answered Mrs. Mendon, “especially

as our contributions are good, and those of the Foreign Society, which has the smaller attendance, exceed those of the other, proving that our people are not indifferent to the 'All-the-world' call."

"Well, as far as the amount of money is concerned, it is but right that the Foreign Board should receive the most, for its outlay covers all the various branches of work on the foreign field, while Home Missions is only one of many avenues of Christian benevolence in our own land," explained Mrs. Egerton. "The people are interested if the offerings in money are to be the standard of interest, but the first aim of this woman's work should not be to raise money. It ought to be to give the women such a thorough missionary education that they would be interested in spite of the many other things that claim their attention. And those who will put themselves in the way of acquiring this knowledge as a matter of fact are interested. But how to bring the rest within the charmed circle, that is the question."

"Get General Assembly to pass a Law of Compulsory Education in this department of church work," laughingly suggested Mrs. Mendon.

After a meditative silence Mrs. Egerton exclaimed, "I've a happy thought! Now that we have most of the women of the church here to-night, why not seize the opportunity to see if they know themselves where the fault lies?"

"A brilliant idea!" said the delighted secretary. "Out of their own mouths shall they be condemned. I'll call them to order and you prepare to take the floor."

The interested gaze of all was turned to this well-beloved mother in Israel as she rose and asked their attention.

"Mrs. Mendon and I have been puzzling over there in the corner about a question which concerns you all, and it just occurred to us that there was no reason why each should not speak for herself. As a church we somewhat pride ourselves upon our contributions to the Home and Foreign Boards, and I doubt if there is any other congregation with so few wealthy members that gives more in proportion to its means. We are a splendid object lesson in the 'power of the pennies,' and make a brave showing in the Presbyterial Treasurer's report. These free-will offerings prove that you acknowledge the claims of the work, but this is only one side of the shield—the golden side. 'These ought ye to have done, and not to leave the other undone.'

"In what other relation of life do we show ourselves so indifferent to the value received for any outlay of time, money or strength, as in this of Mission work? How many seek to know about the merits of this call as compared with the many others, or ever ask what their gifts are helping to accomplish. During the time we gather to sew for the box, which is one of the busiest seasons of the year, all the women of our church, some at a great deal of

sacrifice, respond to the call and give that added proof of their intelligent interest which is lacking the rest of the year. Now, we want to get the reasons why an all-the-year-round interest is not practicable. Let us pass over the objection of want of time, for you make time to attend these meetings, and probably would for the others if you felt the call as forcibly. Mrs. May, you generally can give a reason for what you do; cannot you help us to solve this problem?"

"I'm not so sure I always have a good reason for what I leave undone," frankly responded Mrs. May. "I come here to do a thing which I know how to do, and I am glad to help where I know I can be of use. In the regular monthly meetings I'm not needed, or, if you protest that I am, it is for work that I cannot do well. If there were anything to do there as there is here I would go, but when I have paid my subscription I seem to have performed my chief duty to Foreign Missions."

"When we come here we have an informal social gathering, and that is much more attractive than a stiff, prosy missionary meeting," said one who never gave herself the chance to discover what were the characteristics of the monthly meeting.

"Indeed, they are not stiff and prosy," indignantly protested a voice from a far corner. "Mrs. Mendon has induced me to attend lately, and I find them so interesting that I told her I would go of my own free will now. I wouldn't miss them."

"We cannot be charged with giving the preference to the sewing society because of the loaves and fishes, for now we only meet in the evening, and our enthusiasm is not fed even by a cup of tea, much less by fried oysters and chicken salad," volunteered a prim spinster from the midst.

"I believe Mrs. May has given the chief reason for the united effort here," Mrs. Egerton said. "All are glad to come and help, for they know how to do well what is asked of them; but the point now to get at is why they cannot see that they are just as much needed at the monthly meetings."

"I know I'm needed there," confessed a busy worker, half hidden by the curtains, "but it takes more courage to offer a prayer than to sew or cut a garment. In this you know you are going to succeed, in that you are sure to fail."

"Thanks, Mrs. Rand, for your frank confession," smilingly returned the president, "for I see by the general air of assent that you speak for more than yourself. But you should not forget that there are more ways than one in which you can help; you might play the organ for us."

"Oh," she exclaimed, "I'm too nervous! I should make all sorts of mistakes,"

“Well, there are also needed writers of five-minute articles on the country under consideration for the month; item gatherers; a committee to furnish pictures or curiosities, one on maps, another on invitations to remind the forgetful ones when the day for the meeting comes around; singers, ——”

“Some interested listeners, I presume,” added a timid voice.

“Yes; a very important part of the needs. So, you see, there is scope for everyone to work according to her several ability. I believe Mrs. Rand has unconsciously discovered to us the root of the difficulty. We are interested in, and stand ready to do, any work for the Lord which we are sure we can do with credit to ourselves, but we are not willing yet to fail for his dear sake. Now, to my mind, failure is sometimes more helpful than success. You all know me well enough to believe that I speak whereof I know when I touch upon this timidity in speaking for the Lord. The better the prayers offered by others the more hopeless it seemed for me to attempt the same, and I owe my first victory over self in this matter to a timid, disjointed prayer, full of repetition, offered in a trembling, tearful voice by one who thus proved her willingness to do what she could. No prayer ever so touched my heart as that apparent failure, and I resolved that I would no longer wait until I was sure of success before doing anything.”

“I believe you are right, Mrs. Egerton,” said a lady at her side. “I once heard a young girl try to pray and fail, and it sent a thrill of sympathy through all present that utterly broke up the cold formality, and turned the meeting into a regular love feast.”

“Perhaps that is the reason our meetings seem to be more successful since we took our young minister’s wife for leader,” said a visitor from a neighboring town. “Our former president was so self-possessed, so efficient, we all felt she could get on whether we helped or not; but our present one is so anxious to do all she can, yet so evidently conscious of her inexperience, so brave in spite of her natural timidity, that we rallied around her, at first out of sympathy, and now we help because we really enjoy it.”

“I was reading only the other day,” said one, “that David Livingstone, after three months of probation as a missionary student, was judged incompetent because of hesitation in prayer and complete failure in preaching, and it was only on the earnest entreaty of one member of the Board that his probation was extended. If he had withdrawn in false humility, or through discouragement, what a grand worker would have been lost to the cause.”

“My impression of those women who lead with such efficiency in our great annual conventions is that they are able to do so not so much because of any natural fitness, but because, through force of circumstances, they have been pushed to the front; and casting themselves upon God’s promise,—‘I

will be with thy mouth,'—despairing of self, they let him speak through them, and so become, in the grandest sense of the word, successful. Do not think," the president added, "that I underrate success. I only wish now to emphasize the mission of failures, because I feel that if we reach a degree of consecration that makes us willing, if need be, to fail for the dear Lord's sake, we have taken the first step toward assured success."

"Mrs. Egerton, I will play the organ for you at the next meeting," courageously volunteered the nervous musician.

"I'll come and help sing," said another.

"I trust that by the time another month rolls around," said a trembling voice, "the Holy Spirit will have made me willing to fail if I cannot do anything else. I can promise to pray that He will."

"And I'll come and make one of the sympathetic listeners, at least," promised a modest little woman.

"You have helped us solve the problem," Mrs. Egerton concluded. "Now let us all resolve to be of service, whether as vessels of honor or dishonor, to the Master who 'made himself of no reputation' for us."

Need we follow the history of this society? The Lord is not slack concerning his promise, and its members having offered themselves as empty vessels for his service, do you doubt that they were filled and made meet for the Master's use?—*From "Woman's Work for Woman."*

In Memoriam.

MRS. MARY E. FAIRBANKS.

Now and then, too rarely, we find a character so strong, so high, so Christ-revealing, that we are kindled with a new sense of the possibilities of the humanity that can produce such souls, and with a new resolve to make our own lives more worthy. Such an one was she for whom to-day we give thanks, even through our tears. It is not possible to put in words, to set in print, the tenderness and reverence in which many loving hearts hold the thought of her to-day. It were useless to try to tell of the sweetness and dignity, the shrewd, practical sense, the fine humor, the depth of sympathy, the earnestness, the sincerity, absolute yet always full of tact, the clinging, abiding affection, the complete and joyful consecration to her Master, that were blended in this strong and gracious personality. But one may speak briefly here of her love and work for missions.

The gift of serving others with grace and discrimination came to her by inheritance and was developed by years of constant practice, and her study at Mt. Holyoke, as a pupil of Mary Lyon, added to this gift a deep consciousness of personal responsibility. One could not be under the care of the woman who said, "I fear only one thing—that I may not see and do my duty," without catching something of her spirit. Thus equipped, with the

generous heart and hand skilled in bountiful giving, with the sense that she must do her utmost for all mankind, it was certain beforehand that when the call for organized work of women in her own State should come, Mrs. Fairbanks would be quick to respond. So she was chosen in 1873 the first vice president in Caledonia county of the Vermont Branch of the Woman's Board of Missions, and her portion of the vineyard was faithfully cared for. By the contagion of her enthusiasm, through countless interviews and letters, she kindled the zeal of many women,—a zeal which in its glow to-day tells of her devotion. Three years later she was made president of the Vermont Branch, and this position she held for ten years. To this work she gave without stint of her best strength and wisdom. Shrinking from all publicity she saw what must be done, and, whatever the cost to herself, she did it. Her clear vision grasped the truth that much of the mission work must be done at home in rousing Christian women to a sense of their duty and privilege. With this fact in view she planned prayerfully and wisely, and carried out the plans most efficiently. That to-day the Vermont Branch stands second to none in generous giving and earnest prayer is largely owing to her training and influence.

Of the multiplicity of her personal benefactions she would not allow us to speak. She had a genius for doing kindnesses, and in such a way that it could not be talked about. Many a missionary worker to-day remembers gratefully the gift coming from her thought, that just met the need. Many will rise up to call her blessed.

The world needs such as she, for she was like her Master, who meets the need of all. We shall best honor her memory, and please her, still loving us, by carrying on the more faithfully the work she served so well.

H. L.

SIDELIGHTS FROM PERIODICALS.

"THE Ethics of the Koran" may be found in the *International Journal of Ethics*, April, from the pen of the President of our American College for Girls at Constantinople, Mary Mills Patrick.

Forum, June. "Governing the Orient on Western Principles," by Prof. Paul S. Reinsch.

North American Review, June. The tenth number of *The Great Religions of the World*, viz.: "The Outlook for Christianity," by Washington Gladden.

In same, "Poetry of the Chinese," by Dr. W. A. P. Martin, President of the Imperial University.

One other article upon China may be found in the current issues, and that from the experience and wisdom of Sir Robert Hart, upon "Reform and the Powers," in the May number of the *Fortnightly Review*.

The *Overland Monthly*, May, gives glimpses of "Life on the Gilbert Islands," by Arthur Inkersley, and "Mexico's Greatest Festival," the latter referring to September fifteenth and sixteenth, the birthday of President Diaz and the Mexican Fourth of July.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

July.—Confucius. See LIFE AND LIGHT for June.

August.—Mohammedanism.

September.—The Uprising in China.

October.—The Place of Japan Among the Nations.

November.—Thank-Offering Meeting.

December.—Review of the Year.

TOPIC FOR AUGUST.

Mohammedanism: Its Inception; Growth; Present Power.

From the enormous amount of literature upon this subject we have selected such books and magazine articles as can be most easily obtained.

The "Encyclopedia Britannica," Vol. XVI., contains a lengthy article from pages 545-606. At the end of the article is an index, which makes it very simple to read exactly what is wanted. Condensed articles will be found in Vol. VIII., page 192, of "Appleton's Universal Encyclopedia," and in "Chambers' Encyclopedia," Vol. VII., pages 244-251.

Among the books from which assistance can be found are: (1) *Ten Great Religions*, by James Freeman Clark, Vol. I., "Early Life of Mohammed" to the Hegira, pages 454-465; "After the Hegira," pages 465-472; "Doctrines and Practices Among the Mahommedans," pages 472-478. (2) *Mahomet and His Successors*, by Washington Irving; Vol. I. contains much of interest, especially Chapters 1, 5, 6, 7, 8 and 38 and 39. (3) *Mohammed, Buddha and Christ*, by Marcus Dods. (4) *Mohammedanism Unveiled*, by Charles Foster. (5) A curious book, written in defense of Christianity against Islam in A. D. 830, is *The Apology of Al Kindy*, translated by Sir Wm. Muir. (6) *Woman in Islam*, is published by the Mohammedan Tract and Book Depot, Punjab. (7) *Life of Mahomet*, Edward Gibbon, being Chapter 50 of Gibbon's "Decline and Fall of the Roman Empire." (8) *The Koran*, translated by George Sale. (9) *Islamism, its Rise and Progress*, by Fred. Arthur Neale. (10) *The Bible and Islam*, by Henry Preserved Smith. (11) *Message of the World's Religions*, Mahommedanism, pages 65-85, by George Washburn, D.D. (12) "Report of the Ecumenical Missionary Conference" contains fresh and extensive accounts of the present conditions; selections can be made from the index on page 475 of the second volume.

The magazine articles to which attention is directed are as follows: (1) "Mohammedanism in the Nineteenth Century," in the November number of *North American Review* of 1900, pages 754-768. (2) "Influence of Woman in Islam," in *Nineteenth Century*, May, 1899, pages 755-774. (3) "Present Center of Slave Trade," in *Missionary Review*, June, 1899, pages 423-429. (4) "Christianizing the Mohammedan World," by Geo. Washburn, D.D., in *Missionary Review*, April, 1901, pages 291-293. (5) "Notable Convert from Islam," in *Missionary Review* of February, 1901, pages 131-133.

M. J. B.

A NEW IMPETUS TO MISSION STUDY.

THE hundreds of thousands of women who, in various circles and clubs, devote a portion of each month to the study of missions will be glad to learn that the long-talked-of course of united study will formally begin with 1902. Miss Louise Manning Hodgkins, M.A., formerly professor of English literature at Wellesley College, will publish, under the direction of the Central Committee, a book which should prove the guide, philosopher and friend of all auxiliary presidents or programme committees. The title of the book is "An Introduction to the Study of Missions," furnishing outline studies covering the period from the Pauline missions to that of modern missionary endeavor. The general topics are as follows:—

AN INTRODUCTION TO THE STUDY OF MISSIONS.

NUMBER I.—PAUL TO CONSTANTINE.

From the Apostolic Age to the Christianization of the Roman Empire. First to the fourth century.

NUMBER II.—CONSTANTINE TO CHARLEMAGNE.

From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West. Fourth to the ninth century.

NUMBER III.—CHARLEMAGNE TO BERNARD OF CLAIRVAUX.

From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to the twelfth century.

NUMBER IV.—BERNARD OF CLAIRVAUX TO LUTHER.

From the Crusading Church to the Reformation. Twelfth to the sixteenth century.

NUMBER V.—LUTHER TO WHITEFIELD AND WESLEY.

From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to the eighteenth century.

NUMBER VI.—WHITEFIELD AND WESLEY TO CAREY AND JUDSON.

From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of Nineteenth Century Missions. Eighteenth to the nineteenth century.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18, 1901, to May 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 168.15; Camden, Cong. Ch., Prim. Dept., S. S., 3; Castine, Aux., 10; East Machias, 25.50, Dan. of Cov., 11.84; Garland, Cong. Ch., 8; Greenville, Aux., 5; Houlton, W. M. Union, 7, Prim. Dept., S. S., 5; Machias, Centre St. Ch., C. E. Soc., 22, S. S., 10; Orland, Th. Off., Miss Hannah T. Buck, 5, Allan and Alonzo Fox, 50 cts.; Rockland, Aux., 35.29; South West Harbor, 1.50; Union, Aux., 5, 322 78

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Aux., 10; Bath, Winter St. Ch., Willing Workers, 4; Bethel, Aux., 17.02; Brunswick, Aux., 52; Centre Lebanon, 3.25; Freeport, W. M. U., 10; Freeport, South, C. E. Soc., 5; Lewiston, Pine St. Ch., Aux. (const. L. M.'s Mrs. C. M. Geer, Mrs. W. H. Scruton), 50; Otisfield, C. E. Soc., 8; Portland, Bethel Ch., Friends, 22, High St. Ch., Aux., 52, M. B., 65, Second Parish Ch., Jr. C. E. Soc., 25, State St. Ch., Aux., 1.79, Prim. Dept., S. S., 14, Williston Ch., C. E. Soc., 25, Jr. C. E. Soc., 5, Phillips, Cong. Ch., W. M. Soc., 5; South Paris, W. M. U., 15.16; Waterford, Aux., 9; Woodfords, Aux. (of wh. 25 const. L. M. Miss Sarah C. Moulton), 37.63, 435 85

Total, 758 63

NEW HAMPSHIRE.

Goffstown.—C. E. Soc. and Jr. C. E. Soc., 15 00
New Hampshire Branch.—Mrs. Allen L. French, Treas. Amherst, Aux. (of wh. 25 const. L. M. Mrs. Mary P. Carleton), 32.20; Boscaawen, Aux., 5; Brookline, Aux., 7.25; Derry, C. E. Soc., 2.50; Jaffrey, C. E. Soc., 5.21; Lebanon, West, Aux., 19.25; Manchester, First Ch., Aux., 80, Second C. E. Soc., 5; Meredith, Aux., 8; Portsmouth, Rogers M. C., 40, 204 41

Total, 219 41

LEGACY.

Atkinson.—Legacy Miss Abigail L. Page (in part), Mary A. and George A. Page, Exrs., 1,000 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Ascutneyville, 5; Berkshire, East, C. E. Soc., 5; Burlington, College St. Ch., 15.75; Fairfield, Young People, 4; Fairlee, Th. Off., 5, Aux., 11.30, C. E. Soc., 3; Jeffersonville, Aux., 21.93; Johnson, Aux., 15; Ludlow, C. E. Soc., 10; Newport, Aux., 15; Randolph, Aux., 12, Ways and Means, 10; St. Johnsbury, North Ch., Aux., 15.71; Wells River, M. S. M. B., 10; West Rutland, Aux., 2, S. S., 8, 168 69

Total, 168 69

MASSACHUSETTS.

- Andover and Woburn Branch.**—Mrs. G. W. Dinsuore, Treas. Ballardvale, Aux., 10; Lexington, Aux., Mrs. C. C. Goodwin, 15; Lowell, Kirk St. Ch., Aux., 28; Malden, Aux., 50, Jr. C. E. Soc., 5; Medford, Mystic Ch., Aux. (const. L. M. Miss Mary Anne Clough), 25, Jr. C. E. Soc., 12, Freda and Harold Converse, 50 cts., Union Ch., Int. C. E., 4, Jr. C. E., 1; Melrose, Aux., 16.63; Melrose Highlands, Jr. C. E. Soc., 5; North Woburn, Jr. C. E. Soc., 3; Stoneham, Aux., 21; Wakefield, Mission Workers, 10; West Medford, W. C. L. (of wh. 4.25 Cradle Roll, and 25 const. L. M. Miss Louise Crosby), 39; Winchester, Mission Union, 50, 295 13
- Barnstable Branch.**—Miss Amelia Snow, Treas. North Falmouth, Aux., 22; Yarmouth, Aux., 7; Th. Off. at meeting at Sandwich, 20.83, 49 83
- Berkshire Branch.**—Mrs. Chas. E. West, Treas. Curtisville, Aux., 16.55; Dalton, Penny Gatherers, 10; Hinsdale, Aux., 16.36; Housatonic, Aux., 8.55; Lee, Prim. Class, S. S., 5; Pittsfield, First Cong. Ch., 14, South Ch., 31; Stockbridge, 20, 121 46
- Essex North Branch.**—Mrs. Wallace L. Kimball, Treas. Amesbury, Aux. (25 const. L. M. Miss Mary A. Osgood), 35, C. E. Soc., 5.50; Bradford, Aux., 48.32; Georgetown, First Ch., Aux., 25; Groveland, Aux., 30; Haverhill, North Ch., Aux., 8.03, Pentucket M. B., 73.54; Ipswich, Aux., 20; Newburyport, Aux., 3, Jr. Aux., Prospect St. Ch., 10, Campbell M. C., 7; Fowell, M. C., 13.05; Rowley, Aux., 20; South Byfield, 50, Cradle Roll, 8.70; West Boxford, Aux., 15; West Haverhill, Aux., 31.47; West Newbury, First Ch., Aux., 10, C. E. Soc., 7, Second Ch., Prim. Dept., S. S., 1.30, 401 91
- Essex South Branch.**—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 30, Y. P. M. Soc., 15, Washington St. Ch., Y. L. Aux., 1.40; Danvers, First Ch., Aux., 7; Hamilton, Aux., 10, Prim. Dept., S. S., 2; Marblehead, Aux., 10.10; Peabody, South Ch., Mrs. A. F. Rowell's S. S. Class, 2.15; Salem, Crombie St. Ch., Aux., 11.65; Saugus, Aux., 4; Swampscott, Aux., 12.50, S. S., 6.12, "Haggai" Class, S. S., in memory of Miss Clara S. Redfern, 7.31, 119 23
- Franklin Co. Branch.**—Miss Lucy A. Sparhawk, Treas. Prev. contri. const. L. M. Mrs. Albert C. Boyden; Ashfield, M. C., 1.40; Buckland, Aux., 23.06, Do-Something Band, 12; Conway, Aux., 10, C. E. Soc., 10, Jr. C. E. Soc., 3; Deerfield, Aux., 15.60; East Charlemont, Mrs. Whitney, 5; Greenfield, Aux., 122.70, Y. L. M. B., 2.02; Hawley, Aux., 10.17; Montague, Ladies, 5; Northfield, Aux., 12.35; Orange, Aux., 45.04, Jr. C. E. Soc., 4; Shelburne, Aux., 40, Jr. C. E. Soc., 4.15; Shelburne Falls, Jr. Aux., 30; South Deerfield, Aux., 22.25; Sunderland, 12.08, Jr. C. E. Soc., 2; Turner's Falls, 10; Whately, 22.05, 423 77
- Hamshire Co. Branch.**—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (of wh. 75 const. L. M.'s Mrs. Horace Norton, Mrs. Matthew Kingman, Mrs. Nelson Scott), 157.80, Jr. Aux., 68.48, Jr. C. E. Soc., 10; Chesterfield, Aux., 17.25; East-
- hampton, Emily M. C., 15; Florence, Aux. (const. L. M.'s Mrs. Elizabeth L. Bliss, Miss Ida Louise Tucker), 50; Granby, Aux., 31; Northampton, First Ch., Aux., 199, Edwards Ch., Aux., 47.78, 596 31
- Lancaster.**—A Friend, 2 00
- Leicester.**—Gift of Mrs. Caroline W. Denny, deceased, 1,000 00
- Middlesex Branch.**—Mrs. E. H. Bigelow, Treas. Dover, Powisset M. C., 5; Wellesley, Aux., 5, 10 00
- Norfolk and Pilgrim Branch.**—Miss Sarah B. Tirrell, Treas. A Friend, 10; East Milton, Aux., 4; Hanover, Aux., 6.50; Hanson, Aux., 3.80; Hingham, Aux., 2.50; Kingston, Aux., 8.25; Milton, S. S., 5; Plymouth, Aux., 29.30, Pilgrim Stepping Stones, 13; Plympton, Aux., 2; Rockland, Aux., 5.50; South Braintree, Aux., 3.10; South Weymouth, Old South Ch., Aux., 43.60; Stoughton, C. E. Soc. 5; Weymouth Heights, 1; Wollaston, Aux., 25, S. S., 10, Prim. Dept., S. S., 6.10, 183 65
- No. Middlesex Branch.**—Mrs. L. R. Hudson, Treas. Concord, Aux., 17. Less expenses, 51 cts., 16 49
- Old Colony Branch.**—Miss Frances J. Rumlens, Treas. North Attleboro, Aux., 3 61
- Springfield Branch.**—Mrs. Mary H. Mitchell, Treas. May Rally, 4; Holyoke, First Ch., Aux., 12, Second Ch., Aux., Th. Off. (of wh. 50 const. L. M.'s Mrs. Jane Cochran, Miss Grissell M. McLaren), 56.79, Ladies' Prayer Circle, 5; Indian Orchard, Aux., 6.30, Willing Helpers, 4; Ludlow Centre, Aux., 8; Springfield, First Ch., Aux., 20, Opportunity Seekers, 50, Memorial Ch., Aux., 50; West Springfield, First Ch., Aux., 3.60, 219 69
- Suffolk Branch.**—Miss Myra B. Child, Treas. Allston, Aux., 47.12, Jr. C. E. Soc., 1; Arlington Heights, Jr. C. E. Soc., 1; Auburndale, Jr. C. E. Soc., 10; Boston, Berkeley Temple, Woman's Asso., 10, Jr. C. E. Soc., 2, Mt. Vernon Ch., Aux., 18, Y. L. M. Soc., 9.18, Old South Ch., Aux., 97, Tomaquava Circle, 50, Shawmut Ch., Aux., 34, Shawmut Helpers, 10, Walden Porter Hobbs, 1, Union Ch., Aux., 100, Jr. C. E. Soc., 5, John Noyes Colby, 1; Cambridge, Prospect St. Ch., Aux., 53.13, Jr. C. E. Soc., 5, Wood Mem. Ch., Jr. C. E. Soc., 10; Charlestown, Winthrop Ch., Aux., Miss Abby P. Josselyn, 5; Chelsea, Central Ch., Jr. C. E. Soc., 5, Third Ch., Aux., 7, First Ch., Y. W. M. Soc., 10; Clarendon Hills, Jr. C. E. Soc., 5; Dorchester, Central Ch., S. S. M. B. and Jr. C. E. Soc., 10, Second Ch., Y. L. Soc., 3, Village Ch., Busy Bees, 10; East Walpole, S. S. and friends, 5; Everett, Mystic Side Ch., L. A. Soc., 7.30; Hyde Park, Aux., 76.27, Jr. C. E. Soc., 10; Jamaica Plain, Boylston Ch., Int. Dept., S. S., 4; Newton Centre, First Ch., Aux., 22.50, Jr. C. E. Soc., 11.65; Roslindale, Jr. C. E. Soc., 5; Roxbury, Eliot Ch., Jr. C. E. Soc., 2; Walnut Ave. Ch., Willing Workers for Christ of Jr. C. E. Soc., 5, C. E. Soc., 135; Somerville, Broadway Ch., Aux., 20, Highland Ch., Alden M. B., 2, Prospect Hill Ch., Jr. C. E. Soc., 4.50; South Boston, Phillips Ch., Jr. C. E. Soc., 12, Chapel, Jr. C. E. Soc., 2; Waltham,

Aux., 20, Miss Child's S. S. Class, 4, Carrier Pigeons, 10; West Newton, Red Bank Soc., 30; West Roxbury, Aux., 1.50, Helping Hands, 10, Green Dragon Cup, 22 cts.,	
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Baldwinville, Aux., 5.25; Dudley, Aux., 1.60; Gardner, Aux., 5.19; Globe Village, Aux., 5; Holden, Aux., 19.05; Hubbardston, Aux., 8; Leicester, Aux., 2.50; Spencer, Aux., 14; Southbridge, Aux., 34.71; Sturbridge, Aux., 9.55; Uxbridge, Aux., 2.50; Westboro, Aux., 20.80; Whitinsville, E. C. D. Band, 17.34; Worcester, Adams Sq. Ch., Aux., 1, Central Ch., Aux., 9.25, Prim. and Jr. Dept., S. S., 10, Park Ch., Aux., 5, E. C. D. Band, 5, Piedmont Ch., Aux., 50, Pilgrim Ch., Aux., 44, Union Ch., Aux., 55,	919 37
	324 74
Total,	4,687 19

LEGACIES.

<i>Springfield.</i> —Legacy of Julia A. Henry, James W. Kirkham, Exr.,	500 00
<i>Springfield.</i> —Legacy of Roxalana C. Kibbe, in part, Henry W. Bosworth, Exr., 3,000 00	

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Mr. Henry L. Wilkinson, Wilkinson Mem. Fund, 10; Chepachet, S. S., 1.65; Central Falls, Aux., 21.93, Jr. C. E. Soc., 5; Pawtucket, S. S., 19, Happy Workers, 5, Weeden St. Ch., Jr. C. E. Soc., 5; Providence, Academy Ave. C. E. Soc., 22, Beneficent Ch., Aux. (75 const. L. M's Mrs. William P. Chapin, Mrs. James G. Woolworth, Mrs. Eliza Gregg), 385, Central Ch., Miss Lucy N. Lathrop (const. L. M's Miss Hope W. Mason, Miss Louisa H. Clafin, Miss Edith Dunham), 75, Pilgrim Ch., Laurie Guild (const. L. M. Miss Marion L. Arnold), 25, Little Pilgrims, 40, Cradle Roll, 25, Plymouth Ch., Dau. of Cov., 4.35; Saylesville, Mem. Chapel, C. E. Soc., 3.12,	647 05
Total,	647 05

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Chaplin, Aux., 3; Danielson, C. E. Soc., 3, Heart and Hand M. B., 10; Franklin, C. E. Soc., 2.50; Greenville, C. E. Soc., 3; Jewett City, C. E. Soc., 3; Ledyard, Aux., 11, C. E. Soc., 3; New London, First Ch., C. E. Soc., 8.05, Second Ch., C. E. Soc., 6.38, Y. L. Guild, 10; Norwich, Broadway Ch., Pansy M. C., 5, First Ch., Aux. (50 const. L. M's Miss Mabel K. Smith, Miss Grace Thomas), 51.43, Park Ch., Aux., 186.24; Pomfret, Aux., 21.75; Putnam, Aux., 28.12; Taftville, C. E. Soc., 5; Wauregan, Aux., 20; Westminster, C. E. Soc., 1; Windham, Aux., 30.13; Woodstock, Aux., 38.40,	450 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Hartford, First Ch., M. C., 70, Windsor Ave. Ch., C. E. Soc., 10; Kensington, Aux., 50, C. E. Soc., 5.54, Children, 5; Plainville, Aux., 37; South Windsor, M. C., 8; Warehouse Point, A Mem. Off., 15,	200 54
<i>New London.</i> —A friend,	55
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Aux., 61.25, C. E. Soc.,	

46.37; Bethany, Aux., 5; Bethel, Y. L., 30; Bethlehem, Aux., 5.25; Bridgeport, Park St. Ch., Full Mem. Circle (const. L. M's Mrs. F. H. Fargo, Mrs. J. L. Tomlinson, Mrs. H. P. Boynton, Miss Ida May Burritt, Miss Emily S. Wooster, Miss Eleanor L. Beers), 150; Brookfield Centre, Aux., 18.25; Centrebrook, Aux., 22.61; Clinton, Aux., 5; Cromwell, Aux., 7; Deep River, Aux., 19.50; Durham, Aux., 35, Prim. S. S., 1; East Haddam, Aux., 7, Cradle Roll, 1.62, G. W., 2.85; East Hampton, Friends, 7.50; East Haven, Busy Bees, 10, Cradle Roll, 12.94; Ellsworth, Aux., 13; Essex, Aux., 5, Friends, 7, M. W., 10; Haddam, Aux., 2; Harwinton, C. E. Soc., 1.81; Higganum, Aux., 2.75; Ivoryton, Aux. (with prev. contri. const. L. M's Mrs. Theodore F. Rose, Mrs. Julia Bull, Mrs. George H. Constock, Mrs. Amelia Miller), 42.40; Kent, C. E. Soc., 10, Y. L., 20; Killingworth, Aux., 4.75; Litchfield, Daisy Chain, 120; Madison, Aux., 7.50; Maromas, Jr. C. E. Soc., 2.45; Meriden, First Ch., Mission Cadets, 20; Middlebury, Aux., 25, W. M., 5; Middlefield, Friends, 17.25; Middle Haddam, Aux., 2, Cradle Roll, 2.25; Middletown, First Ch., Aux., 27.20, Gleaners, 70, C. E. Soc., 35, South Ch., Aux., 30, Good Will Soc. (25 const. L. M. Miss Helen M. Kirby), 30; Morris, Aux., 5; Naugatuck, Aux., 87.54, Y. F., 10, A. S. M. C., 10; New Haven, Ch. of the Redeemer, Aux., 140.90, C. E. Soc., 25, English Hall, Aux., 30, Ferry St. Ch., Aux., 13.80, Grand Ave. Ch., L. W., 6.50, Helpers, 20, Y. L., 60, Humphrey St. Ch., Aux., 93.80, Y. L., 30, Plymouth Ch., Aux., 35, L. B., 6, Sunbeams, 20, Cradle Roll, 20, Yale College Ch., Aux., 191; New Milford, Jr. C. E. Soc., 3.26; New Preston Hill, Aux., 10; Newtown, Aux., 34; North Branford, Aux., 24; North Greenwich, Aux., 21; North Madison, Aux., 15.70; North Stamford, Aux., 7; North Woodbury, Aux., 35.50; Norwalk, Aux., 25; Orange, Aux., 26.50; Portland, Aux., 5, Builders, 13, Jr. Builders, 5, Cradle Roll, 4; Redding, Dau. of Cov., 7.70; Ridgebury, Aux., 10; Saybrook, Aux., 22; Sharon, Aux., 71.50; Sherman, Aux., 1; South Britain, Aux., 14.75; South Norwalk, Aux., 75; Stamford, Aux., 5.50, Y. L., 10; Thomaston, Aux., 15.50, M. C., 10, C. E. Soc., 20; Torrington, Aux., 29, H. W., 25; Torrington, Centre Ch., C. E. Soc., 8.05; Trumbull, Aux. (25 const. L. M. Mrs. William Arthur Thomas), 33, Y. L., 8; Wallingford, Aux., 70; Washington, Aux., 51.35; Waterbury, First Ch., Aux., 100, Second Ch., Aux., 18; Water-town, Aux. (50 const. L. M's Mrs. Martha A. Woodruff, Mrs. Minerva Griswold), 56.25; Westbrook, Aux., 10.25; Westchester, Aux., 5.05; Westfield, C. E. Soc., 16.13; West Haven, Aux. (50 const. L. M's Mrs. Ida Louise Tolles, Mrs. Louisa Matilda Ormstead), 65; Westville, Aux., 26.25, C. E. Soc., 10; Whitteville, Aux. (with prev. contri. const. L. M's Mrs. Elias Dickerman, Mrs. John Burton), 34.69, C. E. Soc., 6; Wilton, Aux., 8; Winchester, C. E. Soc., 12.29, Miss Hurlburt, 12, Mrs. A. R. Perkins, 5,	2,884 21
Total,	3,535 30

LEGACY.

Griswold.—Legacy of Mrs. Mary K. Tyler,
H. L. Reade, Exr., 250 00

NEW YORK.

Brooklyn.—Mrs. George C. Stebbins, 10 00
Gloversville.—Minnie A. Ehrhart, 15 00

New York State Branch.—Mrs. F. M. Turner, Treas. Contributions to Dudley Memorial, 1,016.43; Antwerp, C. E. Soc., 5; Aquebogue, Aux., 8.50, Cradle Roll, 4; Baiting Hollow, Aux., 10; Berkshire, Aux., 16; Blooming Grove, Kyle Miss. Soc., 12; Bridgewater, Aux., 9.50; Brooklyn, Bushwick Ave. Ch., Aux., 5, Central Ch. (25 const. L. M's Mrs. George W. Bailey), 159.94, Immanuel Ch., Aux., 12, Lewis Ave. Ch., Aux., 30, Evangel Circle, 12, Earnest Workers (with prev. contri. const. L. M's Mrs. Elizabeth S. Day, Mary Louise Doughty, Eleanor Austin), 65, Martense M. B., 2, Nazarene Jr. C. E. Soc., 1, Plymouth Ch., H. W. Beecher M. C., 50, Mayflower Mission, C. E. Soc., 5, Jr. C. E. Soc., 5, Puritan Ch., Aux., 20, Jr. C. E. Soc., 20, Richmond Hill Aux., 21.58, Tompkins Ave. Ch., Aux., 10, Cradle Roll, 42.25, Mrs. T. R. D., 250; Buffalo, First Ch., Aux., 26; Bancroft, Aux., 15; Canandaigua, Aux. (250 const. L. M's Mrs. C. H. Dickinson, Mrs. Walter Hubbell, Mrs. Gideon Granger, Mrs. Harriette Lee, Mrs. Augustus Coleman, Mrs. Theodora Perkins, Mrs. Jean Burnett, Miss Eugenia Gibson, Miss Cornelia Warren, Miss Mary Antes), 290; Candor, Aux., 15, C. E. Soc., 5; Churchville, C. E. Soc., 4, Jr. C. E. Soc., 1; Chenango Forks, Aux., 4; Columbus, Aux., 5; Corning, W. M. Soc., First Cong. Ch., 11; Cortland, Aux. (with prev. contri. const. L. M's Mrs. Esther Tolman, Mrs. William Black), 25; Crown Point, Aux., 5.50; De Ruyter, Aux., 5; East Bloomfield, Mrs. Eliza T. Goodwin, 5; East Smithfield, Pa., 12.50; Ellington, Aux., 5.50; Flushing, Aux., 2.25, Acorn Band, 12.50, Home Dept., S. S., 1.62; Franklin, Aux., 46; Friendship, Aux., 5; Gloversville, Aux., 58.15; Hamilton, Aux., 25; Harford, Pa., Aux., 2.50; Honeoye, Aux., 11.90, Jr. C. E. Soc., 1; Homer, Aux. (50 const. L. M's Mrs. Clara O. Rindge, Mrs. William Beach), 95; Ithaca, Aux., 24; Jamesport, Aux., 6; Jamestown, Aux. (with prev. contri. const. L. M's Mrs. Emma P. George, Mrs. Nettie M. Gay, Mrs. Cyrus Underwood); Java, Aux., 3.17; LeRaysville, Ch., 5, Aux., 5; Lysander, Aux., 20; Little Valley, Jr. C. E. Soc., 2.50; Madrid, Aux., 5; Middletown, First Ch., S. S., 5, North Ch., Aux., 5; Millville, Aux., 1.75; Morristown, Aux., 15; Morrisville, Aux., 11; Newburg, Aux., 23; New Haven, Aux., 8.50; Newark Valley, Aux., 21.64, Juniors, 6.40; New York, Briar Cliff Manor, Aux., 10, Broadway Tab., Aux., 139, Christ Ch., Aux., 11; Manhattan, Aux., 17.06; Mt. Vernon, Aux., 10; North New York, Aux., 5; Niagara Falls, Aux., 25; Northfield, Aux., 21; Norwood, Aux., 19; Norwich, Aux., 12.50; Orient, C. E. Soc., 3.35, Jr. C. E. Soc., 5; Ogdensburg, Aux., 5; Owego, Aux., 27; Patchogue, Aux., 46; Perry Centre, Aux., 14; Phenix, Aux., 22.74, C. E. Soc., 12.50, Jr. C. E.

Soc., 5; Pulaski, Aux., 13.50; Poughkeepsie, Aux., 25, Jr. C. E. Soc., 6.30; Randolph, Aux., 10.75; Riverhead, First Ch., C. E. Soc., 10, Sound Ave., Aux., 10; Sandy Creek, Aux., 7; Sayville, Aux., 13; Seneca Falls, Aux., 5; Scranton, Pa., Aux., 20; Sydney, Aux., 27, S. S., 8.39; Sinclairville, C. E. Soc., 11; South Granville, Aux., 5, Suffolk Assn., Aux., 5.62; Summer Hill, Aux., 3; Syracuse, Geddes Ch., Aux., 17.81, Goodwill Ch., Aux., 25, Danforth Ch., Aux., 11, Pilgrim Chapel, Aux., 5, Plymouth, Aux., 27.60, South Ave., Aux., 2.50; Ticonderoga, Aux., 37.79; Utica, Bethesda Aux., 3.39, Plymouth Jr. C. E. Soc., 5; Wading River, Aux., 5; Walton, Aux., 13.90; West Groton, Aux., 20; West Winfield, S. S., 30, Cradle Roll, 5. Less expenses, 307.01, 3,148 27

Total, 3,173 27

LEGACIES.

Berkshire.—Legacy of Mrs. Sarah J. Hough, James S. Greves, Exr., through treasurer of New York State Branch, 2,850 00

Copenhagen.—Legacy of Mrs. John Cunningham, through treasurer of New York State Branch, 775 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. Washington, D. C., First Ch., Mission Club (with prev. contri. const. L. M's Miss Martha N. Hooper, Miss Minnie L. Doane, Miss Harriet M. Terry, Miss Clara O. Richards, Miss Helen A. Davis; Fla., Daytona, Aux., 10, Jr. C. E. Soc., 3.50; N. J., Bound Brook, Aux., 17; Closter, Aux., 12, Do-Something Band, 15; East Orange, Jr. King's Dau., 5; Paterson, Aux., 10.43; Plainville, Aux., 59.85; Westfield, Aux., 45; Pa., Germantown, Prim. Dept. S. S., 10.42. Less expenses, 17.88, 170 32

Total, 170 32

FLORIDA.

Moss Bluff, Ladies of Cong. Ch., 1; Panasoffkee, Ladies of Cong. Ch., 50 cts.; Avon Park, Aux., 4, Jr. C. E. Soc., 50 cts.; Lake Helen, Aux., 1.50; Jacksonville, Aux., 11; Orange City, Cong. Ch., 3; Winter Park, A Friend, 1; West Palm Beach, A Friend, 5, 27 50

Total, 27 50

INDIANA.

Lowell.—E. N. Morey, 2 40

Total, 2 40

ILLINOIS.

Byron.—A Friend, 1 00

Total, 1 00

General Funds, 12,991 20
Gifts for Special Objects, 399 56
Variety Account, 34 24
Legacies, 8,375 00

Total, \$21,800 00

Mass.—Boston, Legacy of Mary E. Brimbecom, 300, and gift of heirs, 700, to constitute Mary E. Brimbecom Memorial Fund.



President.

MRS. A. P. PECK,
Oakland, Cal.

Treasurer.

Mrs. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

MRS. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

MRS. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

Miss GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

MICRONESIA.

EXTRACTS FROM A LETTER FROM MISS WILSON.

(Concluded.)

ON February 22d we celebrated Washington's birthday in true American style. Our neighbors dined with us. Little Eva Estella, dressed up as Martha Washington, made quite a picture. The small boys kept her company by representing George Washington. They looked very pretty in their old-fashioned costumes. We had in our possession a bolt of red, white and blue calico, which was just the thing for decorating our room and table. A red pigeon berry, which grows here, answered very well for cherries (that is, in looks). The hatchet found its place beside them. After dinner the older ones of our party amused themselves by guessing the names of celebrated men from pictures that had been cut out of papers and magazines. A large picture of George Washington had a prominent place in the room.

Easter morning the Gilbert and Marshall churches united in their communion service. The beautiful white lilies seemed to know it was Easter day, for they were more plentiful than we had known them to be before. As we looked at them they spoke to us in their flower language, in their purity and beauty, of what we may hope to become,—pure, spotless and like Christ. Grace Channon and three native babies were baptized. Our baby Freda was among the number. . . .

We have some amusing things in our lives as well as the more serious ones. Tikai came up one evening and asked permission to propose to Aribo. A number of the young ladies knew he was in the house, and also guessed what he had come for at that special time, but who his choice would be they had not the slightest idea. He was a general favorite with all, but had not paid any special attention to any one girl, so there was much guessing among them as to who the favored one would be. They were so curious, we thought it would be a good joke to keep them in suspense for a while until it was settled one way or the other; so instead of sending word to Aribo that she was wanted, we called five girls to come to the parlor, she among the number. After they were all there the door was closed, and Aribo was invited into the dining-room, where the young man was waiting. To the others we proposed a game of sand bags. Rebecca was called in to play for us, and it was funny to see how she gazed around the room when she first came in, before taking her place at the organ, to see which girl was missing. About half an hour after Aribo came back to us with a smiling face, a side whisper in her chum's ear told her that she had promised to become Tikai's wife.

Several cases of backsliding among the Kusaian's have come to our ears. Na 1st, who has been one of the best of Christians and a most faithful teacher, died a most distressing death. He had been sick for quite a while, and for a time it was hoped he was improving; but several weeks before his death his mind gave way, and at times he was insane. It turned out that he had gone wrong some time before, and the very thought of the sin he had committed weighed so heavily on his mind that it affected his brain. This is the first case of this kind that I have heard of here. He no doubt realized as he never did before what an awful thing sin is in the sight of God. If he had only made an open confession, he might have received help and strength to begin over again. The other teacher, Kefwas, who is quite a bright man, also gave way to the tempter; but in less than two weeks after made a clean breast of it and acknowledged his sin, and announced his intention of making a new start, and of striving to overcome the Evil One. Of course he had to give up the teaching, and will be kept on probation for some time to come, before he can hold again the place he filled before. The Kusaian's are not many in number, so there are few who have been fitted to fill these places, and when even one drops out it is hard; but when three go it leaves the work very much crippled. The several native pastors have been holding special services at the different villages with good results.

With most of our twenty-five new girls we are well pleased. It comes

pretty hard with some of them, who have had their own way all their young lives, to learn that they must obey when spoken to. There is one of the pupils who has a will of her own, and inclined to sulk. She had gotten quite in the habit of refusing to answer when she was out of humor. How were we to break her of this habit? For break it we must, not only for her own sake, but for some of the others, who, sheeplike, were doing as she did. A notebook and pencil were hung around her neck, and she was told she was not to talk to any one for a week, but to write all her requests. Not an easy task for her, for she has had very little practice as yet in the writing line. We often had to puzzle over her sentences to be sure of their meaning. We found this punishment an excellent one, and since then she has preferred to speak when spoken to. It does me good to see Lydia take hold and work. She is a sister of the king of Apaiang, and chiefish people in these islands are not allowed to do much else but enjoy themselves, which generally means that they are kept away from common people and stuffed with food. But when one of them comes to our school, we make no distinction between the upper and lower class. They are all treated alike, and share alike in doing the work. To look at her you would never know but what she had always been used to working. She does seem to take real pleasure in it. There is a freedom about it she did not enjoy in her island home. I think these island princes must often wish they could do as other people do.

QUARTERLY MEETING.

THE morning session of the quarterly meeting of the Woman's Board of the Pacific was held May 1st in a part of the annex of the First Congregational Church of Berkeley; a pleasant, sunshiny room, which was well filled before noon. Mrs. A. P. Peck opened the meeting, and the subject of the short devotional service was taken from John vi., "Feeding the Multitude."

The Treasurer's report for March and April showed total receipts to be \$1,144; disbursements, \$27; receipts for Twentieth Century Fund, \$391.33. Total receipts for Twentieth Century Fund, \$1,393.02, showing that the required sum is not yet quite made up. The Southern Branch, however, has been successful in raising its quota for this fund.

Mrs. H. E. Jewett gave a report from the Branches, at the same time conveying a greeting from them. In all the Branches the members are active and work progressing. Oregon pledged \$350; Washington \$500. With the reports from the Branches personal letters come, giving evidence of warm feeling. The Southern Branch, of which Mrs. Williams is president, raised their pledge of \$2,900, and at their annual meeting, held recently, an advance of \$500 was pledged. Two missionary libraries had been given, as loan libraries. It was extremely pleasant to her many friends to see Mrs. Jewett able once more to be in their midst.

Mrs. Foster gave the latest word from our missionaries.

Mrs. Peck spoke of the advantage of concerted prayer, and suggested that the hour between five and six o'clock should be set apart every Sabbath

afternoon by all, to pray for the Woman's Board, for the auxiliaries and for the treasury.

Mrs. W. J. Wilcox read a letter which had been sent her, inquiring how children might be interested in missions. Mrs. Peck said this was an important question. While in China she had been in the habit of bringing together her own children, with those of another missionary family, and teaching them about other missions till they were familiar with the work. Children ought to be educated in missionary work. Mrs. Jewett suggested that the *Dayspring* was a valuable help in interesting children, and ought to be taken regularly. Mrs. Scudder of Lorin told of the children's missionary societies in Washington, and said there should be some one person to start the Junior work in this State. Miss Piper of Alameda reported the organization of the C. E. Missionary Union, of which more may be said at some future time.

Mrs. Scudder of Lorin had charge of the opening devotional exercises of the afternoon. The hymn, "Come, Thou Almighty King," was sung, and the twenty-first chapter of John read from the fifteenth verse on. "Feed My Sheep" was the subject of the little talk.

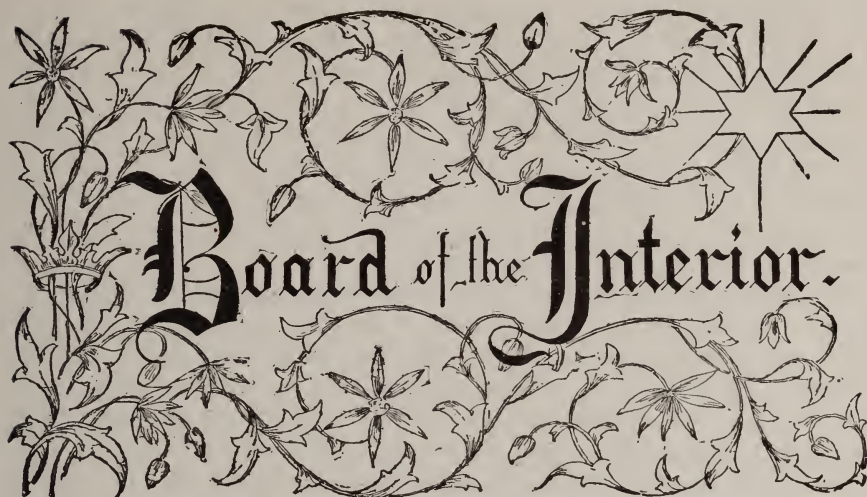
Mrs. Peck then introduced the Rev. Mr. Kawayi, of Tokyo, who said his heart was much strengthened by seeing who stand back of missions. Mr. Kawayi then explained the need of a good Christian daily newspaper in Japan. He and his friends wish to start a paper which shall be clean, and have a high moral and Christian standpoint. Japan has a responsible position among modern nations. Of course the paper could not be entirely supported by subscriptions for some time, so he was sent over here to lay the matter before Christians and ask their help, morally and financially. The paper will be non-partisan politically, will have an English column, with contributions from friends abroad. The appeal for help was signed by others. Congregational, Methodist and Dutch Reformed pastors, indorsed by others.

Mrs. Wikoff read extracts from Miss Wilson's last journal, dated February, 1901. Mr. Frear explained the delay of mail supplies in reaching Micronesia. A vessel for present use in Micronesia has just been purchased, her name the Carrie and Annie. She is being fitted up and will soon leave, carrying supply and lumber for homes on Ponape. The Hiram Bingham has done remarkably good work in going about among the Islands carrying boys to school, and doing her best to make good the loss of the Morning Star. A house has been sent to Guam for the Prices.

After the collection was taken Rev. Geo. B. Hatch gave an address on some of the Bible texts on missions.

Miss Gertrude Barker, who arrived from India only the day before, said a few words, bringing greeting from the Madura Mission, which she left the sixth of March, having been there seven years. As Miss Barker came to the platform she was received with the Chautauqua Salute. At the annual meeting in September we will hear of Miss Barker's work in India.

The meeting closed with prayer and benediction by Mr. Hatch.



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JAPAN.

EXTRACTS FROM A LETTER FROM MISS BARROWS.

The following extracts from a letter recently received from Miss Barrows, of Kobe, Japan, gives us a glimpse of missionary life and its interruptions that we too seldom think of.

I MADE the mistake of waiting till I was really at home in Kobe before writing to some of my friends, thinking the time was so near, and they would like to know that I was safely at my journey's end. I found so much to be done when I got here the first of September, and the house full of guests from China, and a new cook to teach, correspondence went by the board entirely except the most necessary letters. Then there were all the Japanese friends to see and one of our daughters to be married and the con-

ference in Tokyo, and such touring work as could be wedged in, besides Miss Dudley getting ready to go home. Since New Year's, besides my work in the school, which has been reduced to the least possible limits and still keep in touch with it, Miss Cozad doing the larger part of the work of both to give me time for the outside church work, I have been devoting myself as much as possible to work with the Kobe church Bible women, making calls and holding meetings, etc. This is Mr. Harada's church, and the one I have worked with during all these twenty-five years, so that I know very many of its older members, but in the years of my absence many new ones have been received whom I do not know.

Mr. Harada is doing excellent work in his church and out of it since his return. He has so much work outside of his church that he cannot have very much time for pastoral work, but he preaches very sound, earnest sermons. Mr. Osada, too, is doing well, and was much helped by his year in the States. A very different style of preaching prevails throughout the country from that of three or four years ago. The ministers who used to go about the country lecturing about Christianity say now that the people demand sermons, not lectures. A great deal of work has been planned and is being carried on since the coming in of the new century, partly by the local churches and associations and partly by the Christian Alliance of Japan, missionaries and pastors going together all over the country. A systematic visitation is also planned for some of its principal cities, going to every house. This city of twenty-four thousand is divided into ten districts, two, a missionary and a Japanese, being expected to take each district. I hear I am appointed for this work, though it has not really begun. I don't quite see how it is to be accomplished, but the promise is, "as thy days so shall thy strength be."

AFRICA.

FROM MISS HATTIE CLARK, OF AMANZIMTOTE.

THE semi-annual meeting was held here. It covered a period of thirteen days. Miss Mellen was appointed to take Mr. Ransom's part of the school supervision which he had had on the south coast. The schools had to be visited before March tenth. As soon as the minutes of the meeting could be gotten off to Boston, she and I started out to visit these schools; I, to see what Jubilee boys were doing as teachers and to be a companion for Miss Mellen. We were gone about two weeks and traveled about one hundred and ten miles.

You will be interested to know how we got about. Miss Mellen has a horse, I have a wheel. As the schools were within five, fifteen and twenty-five miles of the railroad, we decided to go by ox carriage to the railroad, ten miles from Adams, and ride by rail to the station nearest our first visit. I was to take my wheel by train, and Miss Mellen's horse was sent on a day ahead of us to meet us at the first stopping place. But before we started I decided not to take my wheel. It was the rainy reason and the hot season, and the roads were mostly hills. The first stop was within five miles of Amahlongwe. The horse was waiting for us when we arrived. I think it would have been perfectly willing to carry both of us, but we did not think that would be fair, so took turns in riding. We had a boy to carry waterproofs and necessary clothing.

There was a farmhouse within ten miles of Amahlongwe, at which we stopped to rest. We were most cordially received, and were invited to stop on our return and spend the night.

One of our graduates was teacher here. He had sixty-four Zulu children in his care. He had in his schoolroom no nice seats, with desks, for his children to sit upon,—only wooden forms. There were no blackboards and no maps or charts.

But Seth felt the need of all these things, I am glad to say. He was doing his best with what he had. He is an earnest Christian, and does much personal work with his pupils. The educational efforts were crude, but I was much impressed with the thought of the far-reaching influences of his work on that station.

Miss Mellen visited, with the native pastor of Amahlongwe, another school ten miles farther on, while I remained at the farmhouse.

We rode back to the railroad in the farmer's carriage, and from there we went to within four miles of Ifáfa, Mr. Ransom's home. Two refugee ladies are living there at the present time.

Here we found another Jubilee graduate. His school was not so large. He had a good wood and iron house, some desks, maps and blackboards.

From here we went to Umtwalume, fourteen miles south. Robert, one of our last year's graduates, met us there with a good horse. After one day at Ifáfa we went on.

Amahlongwe is one of our largest stations. We stopped here for three days, spending the time with a colonial family.

Lincoln, another Jubilee graduate, was at the head of the school here, assisted by an Umzumbe girl. They had eighty-four children, and were both doing beautiful work.

My first feeling upon going into our station schools is one of depression.

I see the tremendous opportunities for work. But before I leave I feel what a blessing to the people are these schools just as they are.

Miss Mellen looked after the needs of three other schools from this center, while I visited the homes of some of our old boys. I found this one of the most enjoyable experiences I have had in Africa. I met the fathers and the mothers of the boys, and the boys, too, in their home surroundings. Some of them were the picture of cleanliness, some were otherwise. At every place the welcome was most cordial. I hope future vacations will furnish opportunities for more of this kind of work.

When I returned home the days were full with the preparations for the opening of school—mending tablecloths, making new articles for bedding, a little here and a little there. The boys returned March 7th. We had fifty-seven the first night; now have seventy on our roll, but all are not here.

We lose some of the new ones every year. They run away. The life into which they are thrown here is very different from their life of freedom in the homes, or kraals. Regular hours for sleeping, eating, working, studying, playing, and locked doors soon produce an uncontrollable longing for the old life, and away they go, usually in the very early hours of the morning. I do not know why they fear to ask permission. The other way meets the needs of the case more perfectly, I presume. Three have run away so far. They may return next term and try again. We understand something of their difficulties and make no laws regarding runaways. Robert, one of last year's graduates, is taking some of the lower classes. He is an earnest Christian boy, and will be of much help to us both in and out of the schoolroom.

I must tell you of one of our pupils. A man of perhaps forty-five years applied to the theological school for admittance. He could neither read nor write, so they could not accommodate him. He remained in the station, working for his food, until the station school opened, and asked to be taught to read and write, studying with the little six-year-old boys. The station school-teacher thought of Jubilee, and came to ask if he might not be allowed to enter here. After some thought Mr. Cowles decided he ought to have all the help that could be given him, and that we would allow him to come if he could find a place to sleep away from Jubilee. The boys might not be just as kind always as they ought to be to one lower and yet so much older than they. We had received one big boy just learning to read, so there was a beginning for a class. The old man learned his letters the first week, so he could say them anyway, and began to write a little. Now, at the end of three weeks, he has a reader, and reads simple sentences. He

says he is getting what he has longed for for many years. His face is radiant with every new victory won. He is being taught to sing and belongs to the Bible classes.

A bright-faced little boy of nine years has just been brought to us by a refugee missionary from Johannesburg. He was stolen from his people far up in Africa and brought down to the mines in Johannesburg. He soon became sick and was abandoned. He was found by the good missionary, more dead than alive, and was nursed by him back to health. Then the little boy wanted to live with the missionary. The missionary has taught him to read his Zulu Bible and some English.

These two cases will give you an idea of the material we have to classify and deal with. They are all so needy we love to plan for them the best we can.

LETTER FROM GRACE WYCKOFF.

PEKING, April 12, 1901.

DEAR FRIENDS: Many days and weeks have passed since the sad events of last summer, and it is now almost a year since my sister and I left our home in Pang-Chuang to attend the annual mission meeting at Tsing-Chau, really little thinking we should not return long before this. We did not know then, and we do not know now, what is before us; but God knows, and his work is just as dear to his heart as to you and to us who are "workers together with him."

I am not going into details about those days' experiences, for your minds as well as ours are full of them still. Such wrong and untrue statements have appeared in the papers from time to time I fear you may hardly know what to believe. One thing is certain, it is almost impossible to picture the cruelty, and sorrow and desolation,—the very varied trials which the Christians throughout this empire have been called to pass through. The history of the Church during these many centuries, and the promises of God's Word, give, however, large cause for hope. In God's own time and way the Word is going to have free course and be glorified in China. Poor, dear China! did she but know the things which make for her peace!

Several days have passed since a number of us returned from Pao-ting-fu, where memorial services were held for our fellow-workers who died so bravely even at the hands of cruel, hateful, ignorant men. During the days of Passion Week, which is just ended, as I studied the last days of Christ's life, his awful sufferings before the Council, his unlawful trial, the insults heaped upon him, the shameful death, all these seemed so magnified and so much more real in the light of the sacrifice of our friends' lives.

It was sad to go over the ground over which they were so disgracefully led. The ruined temple where they were tried, and outside the city wall where seven, two of our own mission among the number, were made to kneel, waiting their untimely end, even the grave where all were rudely buried, spoke to us words which tore our hearts with grief. I can't make it seem true that the end of the nineteenth century witnessed such scenes in China, in Pao-ting-fu, where the gospel has been preached nearly thirty years.

Fourteen of us, representing the two denominations which had lost workers by the awful tragedy, left Peking, Friday, March 22d, and after eight hours ride on the train we reached the city. As we drew near, the ruins of the Presbyterian Mission came in sight. This mission was in the North suburb, and where five beautiful workers and three dear innocent children were burned to death; even the pleadings of the mother for her babe in arms availed not for her rescue and salvation. Those must have been awful hours, and to think that none could save! There must have been kind-hearted people in that crowd, but in the midst of such a frantic, self-deceived mob, what could such do?

Three services were held, one in Chinese and two in English, and they were wonderfully tender. The latter of the English services was an informal meeting,—a consecration service for us missionaries who remain to labor for those for whom our loved ones laid down their lives. Beautiful lives they were. Dear Miss Morrill's life pours forth such a fragrance, its odor is that of Christ's own love for sinful man. "She loved us," was the testimony of one old Christian woman, and she said it with full eyes. I was told that the summer before her death she said to a friend who was with her at the summer resort as they were speaking of China, "I wonder if some of us will have to lay down our lives to save China."

Little did we think that so soon not one, but many, would be called to die so ruthlessly. Miss Morrill of Pao-ting-fu, and Miss Bird of Shansi, returned to their work at the same time I did, three years ago this fall. Their loving, unselfish hearts were manifested in so many ways in doing for others.

The burial service at Pao-ting-fu was one I shall never forget. Twenty-six coffins were placed in a temporary mat house, such as are put up for such purposes. Just in front hung a black banner, draped in white, with the words "Joyfully bearing the cross," in gilt letters. There was the cross and crown below, and then the names of the martyred ones. Great Britain with its subjects, four names; America and her three martyrs; then China with her thirty adults and twelve children, who fell at the same time. These

were together in life, and they were not divided in death. A monument will doubtless be erected to their common memory. I love to think of these of the three nations as being together around the throne, praising their common Redeemer.

At the grave the twenty-six coffins were arranged for the service as rapidly as possible. Twelve were carried under six catafalques, and formed part of the procession, which for an object lesson to the Chinese took a roundabout way to the burial ground. That was a trying ride of an hour, with the crowds on either side. For the most part they were quiet, but we could but think of that crowd months before, and what it must have been to pass between. As we passed now a group or two of women I could but wonder if they had not at some time heard "gracious words" from Miss Morrill's lips, and I did breathe a prayer for them, that her labor in Pao-ting-fu might still bring forth abundant harvest. Oh, it will! I am sure good is to come to the church of God in China, out of this terrible turmoil. While the procession was on its way the other bodies had been laid in their last resting place, and when we reached the spot all preparation was soon completed. The burial service consisted of a hymn, "Light After Darkness," and then the most beautiful, Christlike prayer I ever heard. It was full of tender, loving petition for the enemies of those to whom we were paying our last tribute of love.

At one of the services the German band played "A Mighty Fortress is our God." Those tones, with the words they brought to mind, touched our hearts with new faith and courage. They struck the right chord, and even the sorrow and grief could not cause a discordant note.

My letter is already too long, and I must not write more. Miss Morrill and Miss Gould belonged to the W. B. M., but they are just as dear to you and to us as any of our number.

Shansi gave up Miss Bird and Miss Partridge, two of our dear workers. Dear, brave young lives; we wonder why it was necessary. My prayer is that all of us may learn the lesson God would have us learn from their lives and from the experiences of these past weeks.

Of Miss Morrill in a very special way it may be said, her life in China was summed up in this sentence, "This one thing I do," and she did love souls. She saw the immortal soul underneath the rags, and within all that which was dirty and repulsive and sinful, and she wanted to win that soul to Christ.

This should be the great object of our lives. Don't let us be discouraged; don't let us take one step backward. "He shall not fail nor be discouraged." "He shall see of the travail of his soul and be—satisfied."

WORK OF NATIVE CHRISTIANS

BY MRS. HITCHCOCK, OF CEYLON.

THE Navaly church, near Manepy, has received twenty-seven through faithful work of all the church members, as well as the pastor, with their relatives and neighbors in the village; and twenty more are asking for admission, but have to wait longer on probation, I think, as he said that the church members are waking up to the fact of their personal responsibility for the salvation of those about them.

The women of the Batticotta church held a missionary meeting this year, and joined a society for sending the gospel to more needy places among the Tamil people of South India. They were very enthusiastic about it, especially one of the most influential of their number, and thirty contribution boxes were taken, each paying a rupee to the society, and promising to put something into their box every day and pray for the new work which is to be their foreign mission.

This is a sort of auxiliary to a society which the Christian men, most of them Jaffna college graduates, have formed. One of our most earnest Christian workers, who has a good position as a college teacher here, has offered himself to go as their missionary, and be supported by a smaller salary than he is receiving here, and begin work in the little out-of-the-way place on the southern coast in the Mana Madura district. It is a needy place which the Madura mission offers to them, as it cannot get enough workers to fill that large field. He is to marry the head nurse of the Manepy hospital; one who is well fitted to go, and who is older and more experienced than the usual Tamil girl when she marries. We shall miss them both very much, but I think the new interest for those far away from here has already stirred up a desire to do more for those immediately about them. The women here seem more ready to go to their heathen neighbors with the gospel message.

Sometimes instead of holding our women's Tuesday prayer meeting at my house, we have two meetings in different Sivite houses where they are willing to receive us.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10 TO MAY 10, 1901.

COLORADO	247 24
ILLINOIS	1,422 40
INDIANA	87 21
IOWA	433 12
KANSAS	169 78
MICHIGAN	235 41
MINNESOTA	123 78
MISSOURI	877 33
NEBRASKA	73 64
OHIO	481 91
OKLAHOMA	4 76
SOUTH DAKOTA	21 25
WISCONSIN	365 16
WYOMING	30 00
MISCELLANEOUS	19 67
Receipts for the month	4,592 66
Previously acknowledged	26,050 13
Total since October, 1900	\$30,642 79

CENTURY FUND.

Received this month	153 67
Already reported	1,959 78
Total since October, 1900	\$2,113 45
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Received this month	129 39
Already forwarded	513 56
Total since October, 1901	\$642 95

MRS. E. M. WILLIAMS, Ass't Treas.

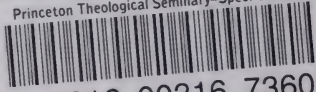
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